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DARKNESS VANQUISHED: elo

O R,

Truth in it's Primitive purity,

Being

An answer to a late Book of Mr.

*Henry Danters*, Intituled

*A Treatise of laying on of Hands.*

Wherein

His mistakes and cloudy appre-

hensions about it, are in a faithful and friendly manner rectified, his grand objections answered, and imposition of hands upon baptised Believers, as such with Prayer for the Spirit of Promise is proved, to be a holy and divine Institution of Jesus Christ, and accordingly practiced by the Apostles and primitive Saints.

Together

With the testimony of many famous Writers, both Antient, and of later times concerning it.

By B. K.

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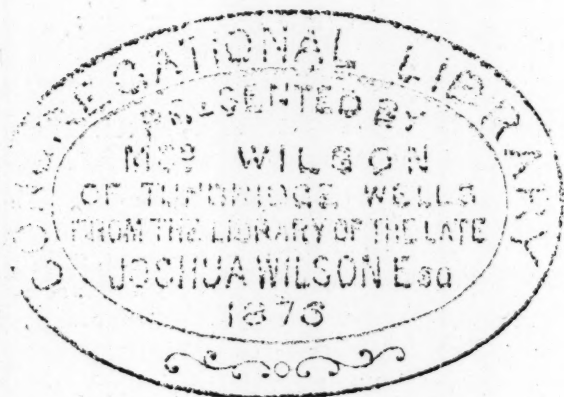
Psal. 119 141. *I am small and despised; yet do not I forget thy Precepts.*

Isa. 58. 12. *And they that shall be of thee, shall build the old wast places, thou shalt raise up the foundations of many Generations, and shall be called the repairer of the breach, the restorer of paths to dwell in.*

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L O N D O N,

Printed, and are to be sold by *Benjamin Harris* in *Swirhins Rents*, at the *Stationers Arms* in *Cornhill*, near the *Royal Exchange*. 1675.







T H E  
Epistle Dedicatory.

*Unto the Congregations of our Lord  
Jesus Christ, who upon confession of  
Faith have been Baptized, and are  
under imposition of Hands in South  
Wales, Grace, Mercy, and Peace be  
multiplied.*

*Brethren,*

**N**otwithstanding the glorious Light  
that hath broken forth among us  
in these latter times, yet we see  
gross darkness covering the face  
of the Earth; nay, and our Hea-  
vens are not so clear as we hope e're long to be-  
hold them, for although *the Light is come*, yet  
*the glory of the Lord* is but arising upon us; ours  
is but the morning of that longed for day, and

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poor *Sion* is but a looking forth of the Wilder-  
ness and from hence it is, there is so many diffe-  
rences and divisions amongst us, we speak as we  
see and according to the Light we have received,  
and accordingly we are bound by the authority  
of Divine precept to walk : God gradually dis-  
covers himself, and the true Order and Form of  
his House and Worship unto us, and though  
we still are labouring under many difficulties,  
having had much Rubbish to remove (like as the  
Children of *Israel* had, when they came out of  
the seventy years captivity) and many have  
endeavoured to weaken our hands, yet through  
infinite grace we may say the foundation of the  
House of God is laid : Though some who  
would build cannot find the Wall, and others  
strive to bring in a stone of *Babylon* for a Cor-  
ner whilst some others endeavour to cast away  
a principle Pillar, because it hath lain a long  
time corrupted and covered amongst the Anti-  
Christian Rubbish. Reformation is a glorious  
work, and tis that we all long and breath after  
Mr. *D.* hath been helpful of late to the Church  
of God (in the business of Baptism) but for  
want of further Light, lost his way on a sudden  
by which means I perceive many who are in  
respect much behind him, in another are go-  
before him, and may (as far as I can judge)  
get into *Canaan* as soon as he. Imposition of  
Hands is the principle of our present controver-  
sie, and it is to be lamented, that in such a day  
as this we should be forced to a work of this  
nature

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nature, our Brother upon this consideration was dissuaded from doing that which we see now is published to the world, and rather upon this account than any other, for few judged it would do the truth it self much injury, by weakening the hearts or hands of such as were established in it, or enquiring after it, nay some were ready to judge it scarce deserved an Answer: But others considering how well he wrote a little before upon the other principle, had thoughts it might upon that account the more likely tend to the intangling of the weak, and more unwary Christian. And now as touching my undertaking in the work as I judged my self every ways uncapable in the respect of others; so it was not my thoughts nor purpose to have been concerned, till I was put upon it by some in this City, and considering the backwardness of others in the matter, that did the more induce me thereto. And though it be but abruptly done, yet such as it is, I here present to your serious perusal and consideration of all such, whose Souls long after the good, full restoration and perfection of *Sion*, hoping the God of Truth will make it find entertainment in the hearts of the humble, although I expect it will be slighted by such who are passionately opinionated of their own attainments and persuasions, and who think it below them to receive instruction from such who are inferiour to them. It is the grief of some of your Souls (as I have ground to believe) to see any whom you love,

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and tender in the Lord, setting themselves against so holy an Institution of Jesus Christ, but however, this you will find in perusal of this ensuing discourse, though there are too many found amongst Baptized Christians, utterly disallowing and rejecting of it; nay, and seem not desirous to know or enquire after the mind of God herein, yet many godly persons both of the *Presbyterian* and *Independant* persuasion (although dark and negligent about the business of Baptism) have breathed, longed, and searched after the knowledge and discovery of this truth, nay and have attained to a good understanding and satisfaction herein; having laboured after a perfect restoration of it, to it's primitive use and purity, refining and draining of it from those corruptions, and mutations of the *Papist* Church, not only in respect of those abominable additions, and mixtures of *chris*m, and other ridiculous ceremonies in it's administration, but also in respect of the subject to whom of right it doth belong, as doth abundantly appear in a Treatise of Mr. *Jonathan Hanmores*, writ 1658. about which time tis apparent their Spirits were very hot upon it. I find Mr. *Caryl* (writing *Epistilary* wise in commendation of the said book) speaking thus. *I conceive* (saith he) *the learned Authour of these Elaborate exertitions hath deserved well of the Churches, by clearing the way of those admissions from Scripture grounds, and the concurrent testimony of many, both Antient and Modern Writers: As also by disco-*  
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vering and removing those Popish additions and pollutions. which by several steps have crept into it. And further he says that this ingenious and pious overture holds forth more, then most Churches have hitherto attained.

Also Mr. Vennings honest and judicious expressions ( in his Epistle to the same Treatise ) I can't well omit ( speaking concerning ) reformation and godliness, saith he, *Either by reason of our dim-sightedness, being not able to see as far off, nor penetrate into the depth and bottom of them, or by reason of the abusive traditions, and corrupt glosses, with which for many Ages they have been clouded and over-cast, many truths seem not to be so clear, but they need further clearing, among others such as relate to Church Discipline and order, have for a long time been under debate, and not without some considerable advantage, though I humbly conceive we have not attained so far as to be already perfect, It remains therefore that we press forward, and not be so passionately fond of our prepossest conceptions, as not to have the patience to consider what may be offered to us, especially by such as are well-wishers to Sion, and desirous to see the Gospel Temple in it's beauty. If any Persons are spirited to search after further knowledge in these affairs, to dig for it as for hid treasures and when they have found a Vein of Golden ore, to refine and stamp it for us, we should be in readiness to receive the truth in the love of it, and pay the tribute*

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tribute and homage of obedience for the sake of the God of Truth; whose Image and Superscription it bears.

What great and profitable pains, my much honoured friend, the reverend Authour of the ensuing exercitation, hath taken in this one particular, presented to consideration and with what curiosity, without curiosity, with what learning, without ostentation, &c. — You will best perceive by the view and perusal of it; and though my opinion be of little signification, yet I cannot forbear to say, that as to the substance and main of the design I judge it to be of so considerable an importance that I do not see how it can be neglected without very great prejudice to Church Communion, to say no more, haply some may be so nice as to be offended with the name, and dislike Confirmation for fear of bishoping, as if that old fashioned garment had but a piece of new named cloath put to it, and drest up in another Mode; if it were so, can no good come out of Nazareth *bonus odor veritatis ex requalibet*, but if any are under such a fear, I think I may assure them that they are more afraid then hurt, yea afraid, where no fear is, as they will quickly find if they will please to come and see.

I could wish our dissenting Brethren would weigh the matter with more seriousness, and Christian moderation, sith there hath been by so many persons of different persuasions, such a diligent



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ligent scrutiny made *adveritatem investigandam*, and such holy longings and breathings after the mind of God, herein the result were of having been a singular agreement touching the thing it self. But it may seem strange I must confess to all discerning Christians, that such persons should not be able to discover or find out the Anti-christian pollutions and mutations in Baptism, in respect of the subject and manner of Baptizing. Which is so apparently contrary to the Gospel rule and pattern also; O that the God of Israel would be pleased to open the eyes of some eminent ones amongst them to see the pure chrystal stream of this Institution of the Lord Jesus, or help them to use Mr. *Vennings* phrase, to find the Vein of this golden ore, since they will not receive it, as it hath been refined and ready stamp't for them by the hands of such, whose skill or faithfulness they seem to suspect.

But first, How alas can they be perfect in Church constitution and order, whilst they miss the mark in so considerable an ordinance as Baptism, taking a stone of *Babylon* for a foundation, and that for Baptism, which is none; for it hath been so grossly abused, (as a learned Writer once minded in another case) that there is nothing remaining of it amongst them save the meer name of the thing.

But Secondly, May it not be admired that Men of such Light and Conscience should only  
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please themselves with the theory and notinal part of a practitual Ordinance of Jesus Christ; they see it to be a Gospel Institution, but never could I be informed as yet that they are in the practice thereof, *if ye know these things, happy are ye if you do them.*

Thirdly, But how contrary to the rule and glorious Doctrine of the Lord Jesus, would they act should they get into the practice thereof, whilst they so grievously err in the administration of Baptism, sith that also doth wholly belong to adult persons as must be acknowledged if the Holy Scriptures be a perfect and sufficient rule for us to walk by, and doth expresse whatsoever is necessary for us to know concerning it as well as in cases of the like nature.

But probably some may object, since most of the Authours that are mentioned in this insuing discourse (for the further evincing of this truth, contended for) are corrupt either in Baptism or laying on of hands or both, to what purpose are they produced.

In answer to which I must say, that what we have offered upon the account of Authours and antiquity, has been occasionally done, Mr. *Danvers* having lead us in that path,

Nay and I might say we are necessitated thereunto through his means, unless we should leave  
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one chief part of his book unanswered, in regard that he utterly denyes the thing it self, viz. Laying on of hands upon baptized Believers, as such, affirming that there is not the least mention made of any such thing, or practice in the Scripture, and Secondly in saying that the Antient Fathers and asserters of it, flew mainly unto tradition, and the usage of the Church in the case. Should an adversary arise, and utterly deny water Baptism, (however administred) and say it was never commanded by Jesus Christ, but that it is a meer humane invention, innovation, or a thing devised of Man, yea and affirm that all the Fathers and Confessors, that heretofore did plead for it, wholly made use of tradition, and usage of the Church in vindication thereof.

Would not any that is for Baptism judge it necessary, not only to prove it was instituted by the Lord Jesus, and practiced by the Apostles and primitive Christians, but also prove in opposition to his apponant, that those Writers both of former and latter times who contended for it, did fly to the Scripture for the proof and confirmation thereof, though some of them could not do so, as touching the subject and manner of administration, from hence it is that we have proceeded on such a method in the defence of an Ordinance of the same nature and authority.

And now my dear Brethren I cannot but acquaint you, that my Spirit hath been much refreshed to hear how the work of the Lord has  
been

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been carried on of late amongst some of you and the readiness of many to receive this despised truth, I am perswaded the more a truth is opposed, the more it gets ground, and the Saints with others inquire after it, for since Mr. *Danvers* book came forth, at one Meeting in *London*, on one day upon my own knowledge, near thirty persons came under the practise hereof *vinet u ritas*, let truth go on conquering, and to conquer, the Lord will arise and scatter all the clouds of darkness and opposition, and take away the reproach from his servants, cast upon them for witnessing to his truth, and being zealous for his name, let them be ashamed who transgress without cause, if we are reproached let us take it patiently, first it is for our pretious Redeemers sake, who hath said you are my friends if you do whatsoever I command ye, and in another place, whosoever therefore shall break one of these least Commandments and teach Men, so he shall be called the least in the Kingdom of God.

Brethren remember that the Spirit of God pronounces them worthy of commendation who stand fast and keep the ordinances as they were delivered to them, and the more we see evil Men and Seducers labouring on every side of us, to tread under feet, and contemptuously despising of them, let us stir up our selves with one heart in the defence of them, and as they are appointed, as Conduit-pipes for the conveyances of the Spirit, and blessings of the Gospel to our Souls, so let us walk as such that experience the inward life and vertue of them, that thereby we may beautifie the Gospel and

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and Doctrine of God and our Saviour in all things having Lamps & Oyl also in our Vessels, the form of sound words; & power of godliness in our hearts and lives. And now finally Brethren that I may not be further tedious unto you, my breathings and desires are, that the God and Father of our Lord Jesus Christ, the Father of lights, the God of all comfort and consolation would fill you with the knowledge of his will in all wisdom, and spiritual understanding, and grant you more clear and heavenly communion with himself, and one with another in the paths of peace and righteousness and enable you to walk inoffensively in all well pleasing being fruitful in every good work, and that the God of all grace would establish, strengthen and settle you in his truth and ways, that so you may remain unmoveable like a rock, in these evil and perilous times, wherein so many turn aside; giving ear to seducers, imposters, and lying spirits, with which our days so abound, that it will be a choice blessing to be kept from falling, and preserved without blame till the coming of our Lord Jesus Christ.

Now that the God of peace, that brought again from the dead our Lord Jesus, the great Shepherd of the Sheep, through the blood of the everlasting Covenant, would sanctify you throughout, & keep you from falling and present you without spot before him, in the day of his glorious appearances, shall be the constant and hearty prayer of

Your Brother, and Servant for Christ,  
and his Truth sake.

*Benjamin Keach.*

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# Laying on of Hands

UPON

BAPTISED BELIEVERS,

As such proved both from Scripture, and Antiquity, to be a holy Institution of

J E S U S C H R I S T.

## THE INTRODUCTION.

**A**S it is matter of grief, and trouble, to many sober, and pious Christians, so it is no less of admiration to see such eminent, and worthy Persons beclouded, and darkned, concerning one Ordinance that are so cleer in, and so much for the practise of another, how well hath Mr. Danvers written of late concerning Baptisme? How hath he defended it, against strong opposition, as a glorious Institution of Jesus Christ? did he not appear like a Starr of the first Magnitude? but how soon eclipsed: and darkned of his light? (I do not mean from the Interposition of an earchy or cloudy Body, that was observed\* to arise a little after, to diminish, or lessen his shining, which is

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thorow the operation of his light ready to vani-  
 away) but it is from some inward defect, I mean the  
 darkness of his own understanding, or ignorance  
 concerning another Principle of the Christian Reli-  
 gion, viz. Imposition of hands upon baptised Be-  
 lievers, as such which he hath in a latter Tre-  
 atise cried down, as much as he cried Baptisme  
 rendring it to be nought else, save a meer human  
 innovation, or Anti-Christian forgerie, whereof  
 nothing can be more clear, then that it is of the  
 same nature, and authority with Baptisme, and  
 ought equally to be contended for, being Inte-  
 prima Rudimenta Fidei Christianæ: Among  
 the first Rudiments of the Christian Faith  
 Dangerous it is to pull one stone out of the Founda-  
 tion of the House of God, the Lord open his eyes  
 to see his weakness; however what he hath writ-  
 ten concerning this Principle, is in this ensuing  
 Treatise examined, weighed, and particularly an-  
 swered.

## CHAP. I.

**M**R. Danvers in his Introduction tells us  
 page the third, having given us an Ac-  
 count both from Scripture, and Anti-  
 quity, of the business of Baptisme, of  
 its Institution, subject, manner, and end, &c.  
 may neither be unnecessary, nor unprofitable  
 to give us an account of Laying on of hands, not  
 only because it immediately follows that of Baptis-  
 me, Heb. 6 1, 2. but more especially because



for Confirmation ( as it hath been called ) it had been next after Baptisme so solemnly asserted; practised, and enjoined, both in former, and latter times, as an *Ordinance* of Christ, and essentially necessary to Church Communion; But what this *Laying on of hands* is, and how that of Confirmation is founded upon the Word of God, he tells us, he shall consider, examine, and recommend it to the judgement of all discerning, and impartial Christians.

Sir, you have in your Treatise of *Baptism* done well; *Jehovah* bless your work and pains therein; and is it so in very deed? is the ground, and reason why you undertook to write about *Laying on of hands*, because it immediately follows *Baptisme*, Heb. 6. 1. 2? And do you find it so clearly to follow that of Baptisme in Heb. 6. 3? and hath that of Confirmation, as it is called, been so solemnly asserted in former, and latter times as an Ordinance of Christ, and essentially necessary to Church Communion? Me thinks if this be so, you should be very careful how you speak, or write against such an Ordinance, which doth so immediately follow Baptisme, according to the Scripture; and more specially considering what you speak about Authors, and Antiquity, concerning Confirmation, or laying on of hands, it having been so solemnly asserted, practised, and enjoined, as above said.

Though for my part I do not judge it worth my while, to make such a narrow search into Authors, *Canons*, *Decrees of general Councils*,

Reply.

and the like, as probable you, and many may do, considering we have the plain word of Christ speaking so clearly in the case, what need we trouble our selves further, especially being satisfied, as some of the Fathers have said themselves, that no *Doctors*, nor *Councils* are of any authority, or credit without the *Word of God*; y finding so many of the *Ancients*, speaking plainly, and clearly touching this *Ordinance* though under another name, it rather then can doth *confirm* me in my belief, and practise herein; and one would think it should the more strengthen you, for whatsoever credit, or esteem some of those Authors are whom you mention, yet I judge you will grant *several* of them, to be *famous* as most who have written since the *Apostles* time, as hereafter may be hinted,

In the next place you tell us, what *method* you will observe in writing your Treatise, *viz.*

*First*, Give us an account what you find this *Rite* (as you are pleased to call it) in the *New Testament*.

*Secondly*, How asserted, and practised by *Ancients* with the opinions of the *Fathers*, and *Decrees of Councils*.

*Thirdly*, How practised, and enjoined by the *Church of Rome*.

*Fourthly*, How by the *Church of England*.

*Fifthly*, How maintained by some of the *Presbyterian*, and *Independant* persuasion.

*Sixthly*. How practised, and enjoined by *several* of the baptised Churches in this Nation.

You then proved to shew, how *Laying*

hands was used in the New Testament.

First, In benediction, *Mark 10. 16.*

Secondly, For healing, *Mark 6. 5.*

Thirdly, For conferring the extraordinary gifts of the Spirit, before Baptisme, *Acts 9. 17.* After Baptisme, *Acts 8. 14.*

Fourthly, In Ordination, *Acts 6. 6.* 1 *Tim. 4. 14.* *Acts 13. 3.*

I readily grant what you say, about the several sorts of *Laying on of hands*, and the use, and

end of them, save that I must needs except against, what you speak concerning the third

sort, you do affirm that hands were laid upon Persons, for the conferring the extraordinary gifts

of the Spirit; two Scriptures you mention for the proof, the first in *Acts 9. 17.* the other in

*Acts 8. 14, 15* in which affirmation you altogether beg the question, and prove nothing, nor

remove what hath been said to this very point; in this I must withstand you, for you go to fast,

and I should be glad could I be an Instrument in the hand of Christ; to rectifie your under-

standing herein, for you seem to be much mistaken about that Text, in *Acts 9. 17.* but especially concerning that in *Acts 8. 14, 15.* I shall

therefore offer something in the first place to this; Doth not the Scripture say plainly in *Acts 9. 17.*

that *Ananias put his hands upon Saul, that he might receive his sight*, why should you say then, it was

for the extraordinary gifts of the Spirit, if that which is expressed to be the effects of *Ananias*,

his putting his hands on *Paul*, was the only end of that service; which is according to your own

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Reply.

See Gods Oracle p. 62, 63.

to be filled with  
of Spirit  
day 20

arguings upon *Acts* 8. 14. *Acts* 19. 16. then  
 was only for his sight; for it is said he receive  
 his sight, but not a word of his receiving the  
 Holy Ghost, when he laid his hand upon him  
 though he was sent to *Saul*, that he might re-  
 ceive the Spirit is granted; but whether by layin-  
 on of hands, or some other means; you are y  
 to prove; this being an extraordinary case  
 and different from that in *Acts* 8. 14, 15. *vi*  
*Ananias* his laying hands on *Saul* as a blind  
 Man, that he might receive his sight (which ar-  
 wers to that in *Mark* 16. 18.) and *Peter* al-  
*John* laying their hands on them in *Acts* 8. 1  
 as on baptized Believers, as such for their re-  
 ceiving of the holy Spirit, makes nothing to  
 Controversie depending; though *Mr. Danv*  
 hath put them together, as if the subject, ma-  
 ner, and end, was one and the same. But  
 condly, to proceed to that Scripture *Acts* 8. 1  
 where mention is made of *Peter*, and *John*s la-  
 ing their hands on baptized Believers in *Sam-*  
*aria*, which you affirm was also for to confer  
 extraordinary gifts of the Spirit; but how mu-  
 you are mistaken herein, shall now be examine  
 Since it appears not that the Apostles that we  
 at *Jerusalem*, did either send *Peter*, and *John*  
*Samaria* upon that account, or that they did  
 their hands upon those believing *Samaritains*  
 that only end; 'tis very strange that *Mr. Danv*  
 should affirm any such thing, but to prevent the  
 fore this mistake, let us once again exam-  
 these Texts: *Now when the Apostles, which were*  
*Jerusalem, heard that Samaria had received the*

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or, Truth in its primitive purity.

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of God, they sent unto them Peter, and John, who when they were come down, prayed for them that they might receive the Holy Spirit. ( 'tis not said the extraordinary gifts, but the Holy Spirit, those you see are the exprefs words ) for as yet (saith the Text) he was fallen upon none of them. only they were baptised in the name of the Lord Jesus; then laid they their hands on them, and they received the Holy Ghost. Vers. 14, 25. I know 'tis objected from the following words, that the Spirit came down upon them in some visible, or extraordinary manner, because that Simon saw, that through laying on of the Apostles hands the Holy Spirit was given; This is only a supposition, for who can tell what kind of manifestations of the Spirit might appear in them, which might convince Simon that they had the Holy Spirit? the Text doth not say, they either spake with tongues. or wrought Miracles; But if for arguments sake, we should grant they did receive the Spirit, in some extraordinary manner, as those in Acts 19. it would not therefore follow, that this was the absolute end of this service; for if we may reason as you and others have done after this manner, that that which was the effects of their laying their hands upon them, was the end why they laid on their hands, and that end is by none attained in these days, therefore hands is not practicable in these days; we shall shew you the sad Consequences, and absurdities that would follow it; 'tis said Acts 4: 31. that when the Apostles had prayed, the place was shaken where they were assembled;

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16 v. romans with acts 10 & 44

if it would do for this end & that end it would still then it would be absolute end. but it would do for this end & that end it would be absolute end. (as we see) it was absolute end. & major is not from acts 18 v. 29 17. y mine as words from acts 18 v. 17 ey 12. 2. G. y mine went 3. from

That the Imposition of hands on believers was for the extraordinary gifts of y Spirit

A 4.

(Now

*Is there not a* (Now mark) because this miracle was wrought  
*very great before* as the effect of their praying; can it be thought  
*and between* that was the end of Prayer, or that we must now  
*Gods giving* pray, because no such effects are wrought now  
*of his ordinance* And when Philip had baptised the Eunuch, *Acts*  
*res; (witness)* 8. 39. 'tis said that the Spirit caught away Phi-  
*and rannamed* lip, that the Eunuch saw him no more; what  
*surrounded* strange thing was this, that followed Baptisme  
*in many* but now because this Miracle followed as the ef-  
*other places* fect of that administration, shall we conclude  
*to his giving* that that was the end of the Ordinance of Bap-  
*of spirit in this* tisme? But again in *Acts* 10. 44. while Peter  
*as often as* was preaching the word to Cornelius, and to those  
*imposition of* that were in his house, 'tis said, *The Holy Ghost*  
*hands was* fell on all them that heard the word, so that they  
*practised* spoke with tongues &c. Now shall we say, that  
*which now* extraordinary gifts of the Spirit, or Miracles  
*and is rannamed* was the end of preaching, because such kind of  
*ended (more than)* effects followed preaching? Surely none will ar-  
*imposed* gue so, that understand themselves a right, for  
*of hands on* if that was the end of preaching, because it was  
*the first mark* the effect that followed; and that effect now ne-  
 ver following, we may say as many do, preaching  
 is ceased, if you, and others reason right; for  
 such, and such extraordinary gifts of the Spirit  
 followed [say you] when baptised Believers did  
 come, under laying on of hands, in the Apostles  
 dayes; these gifts are not given now, there-  
 fore that Ordinance is ceased, being only for  
 the Confirmation of the Gospel.

16. 18.

By the same Argument, all the Institution of  
 Christ may be denied, as well as laying on of  
 hands. As *First*, Meeting and assembling to-  
 gether,



gether; See *Acts* 2. 1. 'tis said, *They were all met together with one accord in one place, and suddenly there came a sound from Heaven, as of a rushing wind, and it filled all the house where they were sitting: Vers. 2. And there appeared unto them cloven tongues like fire, and sat upon each of them; Vers. 3. And they were all filled with the Holy Ghost, and began to speak with tongues, as the Spirit gave them utterance.*

Here is no mention made of any other Ordinance, save only assembling together, and mind what effects followed; these effects follow:

Not now, shall we therefore assemble together no more? \*

*Secondly*, When the Apostles prayed, the house was shaken, but 'tis not so now; doth prayer therefore cease to be a duty?

*Thirdly*, When Christ was baptised, there was a voice heard from Heaven, saying: *This is my beloved Son; in whom I am well pleased,* and the Spirit came down in likeness of a Dove: And when the *Eunuch* was baptised, the Spirit caught away *Phillip*; but such effects follow not now when Persons are baptised; ergo it's not the duty of any to be baptised now, if yours be right reason.

*Fourthly*, Peter preached to the *Jews*, *Acts* 2. and at one Sermon three thousand were converted: And he preached to *Cornelius*, *Acts* 10. and while he preached, the holy Spirit came up-

with yours herein, against laying on of hands. Of this let the rational judge.

\* The Seekers make use of this objection, against all Ordinances, saying none are empowered to administer any, because not so indowed with power from an High, and their arguments fully agree



on them that heard the Word , that they spake with tongues ; but such effects as these follow not now , ergo no man is Authorized to preach now , by your arguing.

*Fifthly* , When *Paul* laid his hands on those baptised Believers , *Acts* 19. the holy Spirit came upon them , and they spake with tongues , and prophetised ; but these effects follow not now , when baptised Believers have hands laid upon them , must we therefore lay hands no more ? Surely we have no more reason to neglect , or lay this *aside* , then we have to lay aside all the other Ordinances , considering the like effects followed them respectively , as well as Laying on of hands ; But *contrary wise* I must needs say , instead of being stumbled , or weakned in my Faith , and practise , concerning laying on of hands , from the Consideration of those extraordinary Gifts of the Spirit ( being the effects that followed once or twice , as expressed in the Scripture ) that I am thereby abundantly confirmed , and established in it , and that because I find every Gospel Ordinance , and Institution of Jesus Christ , was in the Primitive time more , or less confirmed , according to *Heb. 2. 4.* by *Signes, Wonders, and divers Miracles* , and Gifts of the Holy Ghost , according to his own will ; and finding this Ordinance of *imposition of hands* , so visibly owned by *Jehovah* , and wonderfully confirmed by the extraordinary Gifts of the Spirit , like as Assembling together , Prayer , Preaching , and Baptizing hath been , it is I say of an establishing nature to me. And I see no ground any Per-

son hath to except against this Ordinance, more then any of the other, notwithstanding what ever hath been said, spoken, or written against it from hence; And because I know this hath stumbled many People, which you seem to hint; (*viz.*) saying that the end of laying on of hands, *Acts* 8. 19. was for the extraordinary Gifts of the Spirit; I shall be the larger upon this particular fully to remove, and take of this objection, which in part hath already been done; but to proceed, I do affirm again that the end of that laying on of hands, *Acts* 8. 14. 15. was not for the extraordinary Gifts of the Spirit, and I argue thus:

*First*, Because it was never *Propounded* as the end of it, neither can you nor any other Opposer prove it was; what can you Instance in the Case, sith what you mention of such and such effects which followed, proves nothing in the least.

*Secondly*, It could not be for the extraordinary Gifts of the Spirit, or Miracles, because those extraordinary Gifts were not promised, unto baptised Believers as such, nor was it ever given but to some particular Persons; only I grant, the Holy Spirit is promised to all, as it is the Comforter, according to *John* 14. 16. If ye love me, keep the Commandments, I shall pray the Father, and he shall send you another Comforter, even the Spirit of truth, which shall abide with you for ever. All that are Disciples of Christ, who believe, and are baptised, have the Spirit promised to them, as further might be made appear,

*arts. 8. 15.*

*math. 3. 11  
comparisons  
with arts. 7  
2. 33.*

12 *Darkness, and Confusion vanquish'd,*  
pear, *Act. 2. 38.* Then said Peter repent, and  
be baptised every one of you in the Name of Jesus  
Christ, for the remission of Sins, and ye shall re-  
ceive the Gift of the Holy Spirit, for the pro-  
mise is to you, and all that are afar off. even as  
many as the Lord our God shall call. The Spirit  
of God being so plainly promised, to all that  
were obedient to Jesus Christ, or were the cal-  
led of God; the Apostles, which were at *Jeru-*  
*salem*, hearing how God had called by his bless-  
ed Word, and Spirit, the *Samaritans* to obe-  
dience, they well knew, and were assured that  
the Holy Spirit, the Comforter, was their right  
promise, and priviledge, as well as any other  
Gospel Believers; and therefore they sent them  
*Peter*, and *John*, to the end they might receive  
(through the use of that holy ordinance) the pro-  
mise of the Father; and upon the consideration  
that the *Samaritans* were *Gentiles*, or such that  
were not of the Seed of *Abraham*, according to  
the flesh, and some of the first of the *Gentiles*  
race, that were called by the preaching of the  
Gospel, *Jehovah* was pleased to give some vi-  
sible sign, and demonstration of his receiving  
of them into his grace, and favour, for the satis-  
faction of any of the *Jewish* Disciples, that might  
be doubting concerning the extent of the blessings  
of Christ, and the Gospel; for palpable it is that  
for some time after the death, and resurrection  
of Christ, few of the Apostles themselves did  
understand the glorious intent, and purpose of  
the Almighty, in bringing in of the *Gentiles*,  
making them fellow Heirs, and of the same Bo-  
dy,

dy, and Partakers of his promise in Christ, through the Gospel, Eph. 3. 6. This I humbly conceive might be one reason, why God did so visibly own the Ordinance of Laying on of hands, when administred as well as for the Confirmation of the Ordinance it self; But if you will still say, that the reason, end, or cause, why Peter, and John did lay their hands upon those baptised Believers, was not for the Spirit, the Comforter, as so considered, but for the extraordinary Gifts thereof, I shall proceed to a third reason, and thus I argue.

Thirdly. Either Peter, and John, when they laid their hands on those Believers, and prayed for the Spirit, they prayed in Faith, or not in Faith? if in Faith, then they had (I presume) some ground, or promise of God, and Christ, to build their Faith upon, concerning what they did pray for; But if it was for the extraordinary Gifts of the Spirit, as you affirm, where shall we find any such promise, that they might ground their Faith upon? and is it not sinful to pray for that which God hath no where promised, considering what the Scripture saith? Rom 14. 23.

There are divers promises as hath been hinted, which God hath made of his giving of the Spirit; I grant, but not the extraordinary Gifts †.

† If any should ob-

ject against me, Mar. 16. 17. 18. and say miraculous Gifts are promised to such that do believe, &c. I answer that by believing, cannot be meant the grace of Faith in that place, for if it should, we may say, no Man doth now believe, or hath true Faith in Christ; it is therefore meant of the extraordinary Gift of Faith, or Faith of Miracles, according to 1 Cor. 12. 9. and 13. 2. He that so believe, nothing can be too hard for him.

God

God promised he would pour out of his Spirit, on his Servants, and Hand-maids; And our Lord Jesus in *John* 14. 16. promised the Comforter, to all that did love him, and keep his Commandments; And in *Acts* 2. 38. It is promised to all that repent, and are baptised; doubtless it was by vertue of these premisses, or promises of the like nature; *Peter*, and *John* prayed, and laid their hands on those Believers in *Samaritan*, and *Paul* on those at *Ephesus*, *Acts* 19. or else shew us what ground, or promise they had; If you say, the extraordinary Gifts of the Spirit were promised; Then say I, they were promised to Persons of such, and such a name, or to Persons of such, or such a qualification. Now, surely none will say, to Persons of such, or such a name, therefore it must be promised to Persons so, or so qualified, and those qualifications also must be known; if the qualifications be not Repentance, Faith, and Baptisme, then assign what they are; If you say, Faith, and Repentance be the qualifications; Then say I, the promise of the extraordinary Gift is made to every Christian Man, and Woman; yea and every sincere Believer must receive those Gifts, or God doth *fail* of his promise; For certain I am, there is not one Soul, that is a Believer indeed, having obeyed from the heart the form of Doctrine, taught and delivered to the Saints, but hath *more, or less* received the Spirit of God, according to the promise, or promises, made unto them as Persons so, and so qualified, as hath already been minded.

Fourthly, The end of that Laying on of hands, Acts 8. could not be for the extraordinary Gifts of the Spirit, because those extraordinary Gifts of the Spirit, or Miracles, serves not for them that believe, but for them that believe not. Now can any think, Peter, and John was sent by the Apostles from Jerusalem, to those that had received the word, and were baptised in Samaria, for the profit, and benefit of the Unbelievers there, that they (viz.) such that did not believe in Samaria, might by beholding the Miracles, or extraordinary Gifts of the Spirit, given to them that did believe, be convinced that Jesus was the Christ. Surely no Man can think, or imagine any such thing, especially considering the Text saith plainly: They were sent to them that had received the Word, and were baptised; Sent for their particuler Comfort, and further Consolation in Christ Jesus, that so they might stand compleat in the whole will of God, and might be made Partakers of the Spirit of promise, made to every believing Soul baptised, Acts 2. 38. for as much as it was their right, and they standing in great need of it, as all poor Souls do, who enter themselves under Christs Banner; For as our Lord Jesus, after he was baptised, had the Spirit descending down upon him, and was straightway exposed to temptation from the Devil, even so are all his Followers, when they take up the Profession of the Gospel, to expect to meet with sore trials, temptations, and afflictions, and therefore have need of the Spirit, to strengthen, encourage, support, and com-

1. Cor. 14. 22  
whereof  
longing and  
for a sign  
not to them  
that believe  
that believe  
not  
that they  
not  
need a sign  
to effort faith  
yet it were  
not enough  
rare to be  
comforted  
with  
it  
to be raised  
satisfied to  
praise  
faith to  
others.



fort them, and to give them further assurance of the love of God, that they may not *flag*, nor be disheartened, but may be abundantly enabled to overcome all Enemies and opposition, and remain faithful unto the Lord Jesus Christ unto the death; And to this end double is did the Apostles send *Peter*, and *John* from *Jerusalem*, and they when they came did pray, and lay their hands upon those Men, and Women baptized, even for the Holy Spirit of promise, for their particular profit, comfort and benefit, and not for Lay extraordinary Gifts, or Miracles, which was (tis plain *Heb. 2. 4.*) for the Confirmation of the Gospel to them that believe; not according to that passage, *1 Cor. 14. 22.* wherefore tongues are for a sign not to them that believe, but to them that believe not; but prophesying serveth not for them that believe not, but them which believe.

*Y. miracles* *Fifthly*, This being so, it could not be for the extraordinary Gifts of the Spirit, that the Apostles did lay on their hands upon those in *Samarita*, because there was no need of further Miracles, forasmuch as *Phillip* had wrought such mighty Miracles, and wonders in that City before, even in so much that they were all convinced; yea the very *Sorcerer* himself believed, and continued with *Philip*, and wondred beholding the Miracles, and Signs which were done, *Acts 8. 13.* Surely the Apostles at *Jerusalem* hearing of those things, and how the People, yea the whole City were convinced, and satisfied, that Jesus was the Christ, would never who had immediate call to this profession art. have



have sent *Peter*, and *John*, to do that work which it is y<sup>e</sup> good  
 was so effectually done before by *Phillip*; and *peasants* &  
 therefore I conclude, that that laying on of hands, *wisdom* of  
 on *Acts* 8. was not for Tongues, Miracles, or the *g. adds a*  
 extraordinary Gifts of the Spirit, as Mr. *multitude of*  
*Danvers* doth affirm pag. 4. and this being so, my *miraculous*  
 work is almost done already; for if he hath *arts for y<sup>e</sup> good*  
 laymised in giving us a true Account, how Lay- *of y<sup>e</sup> Church to*  
 ping of on hands was used in the New Testament, *y<sup>e</sup> nourishment*  
 he hath missed in the main case off all; for if that *of y<sup>e</sup> world,*  
 for Laying on of hands, in *Acts* 8. 14. 15. and *loss might*  
 'tis *Acts* 19. was not for the extraordinary Gifts of *have received*  
 the Spirit, the greatest Objection is answer- *to receive*  
 ed, and the chief stumbling block taken out *y<sup>e</sup> Samaritans*  
 of the way of Gods People; For if Prayer, *from them y<sup>e</sup>*  
 to and Laying on of hands, was practised upon *which Philip*  
 eth baptised Believers as such, as a Principle of *did.*  
 Christs Doctrine, for the promised Spirit, *though as did*  
 the Comforter as so considered, which is the ab- *many mira*  
 solute right portion, and priviledge of every be- *cles, it was*  
 lieving Soul to the end of the World, then *not for y<sup>e</sup> good*  
 in doubtless the Ordinance must needs remain in *adds one more*  
 full force, and vertue, as Gods way, means, or *differring from*  
 method of conveyance of the said Spirit, to all *y<sup>e</sup> gift by y<sup>e</sup>*  
 his Chosen alwayes even until the end; But be- *hands of y<sup>e</sup>*  
 cause I shall have further occasion to speak more *apostles.*  
 ed, to this anon, I shall forbear enlarging upon it  
 here,

## C H A P. II.

*Shewing though this holy Institution of Christ has been corrupted by Anti-Christ, yet it ought therefore to be rejected.*

**M**R. *Danvers* pag. 6. doth proceed, to shew how Laying on of hands hath been asserted by the Antients, and by the Canons, and Decrees of several Councils. Pag. 15. how the Church of *Rome*. Page 17. how by the Church of *England*. Page 24. how asserted by some, both of the *Presbyterian*, and *Independent* persuasion, &c.

What *earnings*, or advantage he could propound to himself, by filling up so many Pages of his Book with Storys of this kind, I know not. Many Persons (as I am informed) and as I have heard some say my self, do judge what he has done in this respect, doth make more against himself, then us; Nay some, who are for this Ordinance, seem to be much confirmed by what he has said concerning Antiquity in the practise thereof, & look upon themselves, as beholding to Mr. *Danvers* for his pains in searching into Authors, and in producing so much, both from *Antient*, and *Modern* Writers, for Laying on of hands as immediately following Baptisme, and as necessary to Church Communion; And I must confess I did not think so much could have been produced from Authors, and Antiquity in the case, and

I perceive there may, having through his means, according as I am capable, made some search: Though I must needs say, if there were ten times more to be urged upon that account, had we not the Authority of Gods Word, to warrant our practise, it would signify nothing: For we will say with *Ignatius*: "*Whosoever speaketh more* Ignatius  
"*then is written, although he fast, although he keep* his Epist.  
"*his Virginity, although he work Miracles, al-* to Hierom.  
"*though he Prophecy, yet let him seem to thee a Wolf,*  
"*amongst the Sheep.*

But to proceed, I do wonder that Mr. *Danvers* should condemn, and wholly cast away, Laying on of hands upon baptised Believers, and have nothing to do with it, because it had been corrupted by the false Church; the subject, and manner of administration being quite altered, and changed; the Ordinance, or pure Institution being turned into abominable Superstition; may he not as well cast away *Baptisme*, and the *Supper* of the Lord also, sith they have been every way as much corrupted, changed, and polluted as this; Nay what Ordinance hath not, our work is to discover, and remove all Popish additions, and pollutions, which in the dayes of darkness crept in, that so we may see every *Institution* shining forth in its primitive purity, and splendor; and not reject any Ordinance of Christ, because polluted by Anti-Christ, what though it be, as you say (*viz*) that those *Popes*, *Councils*, and *Fathers*, that enjoined, and imposed Infants Baptisme for an Ordinance of Christ, enjoined that of confirming of Infants.

Reply.

If it was as *early* corrupted, altered, and changed as Baptisme, ought we not, since God hath given us the light of his Word, and Spirit, to *recover* it from those corruptions as well as Baptisme; The Baptisme of Infants is, we all say, a Popish Tradition, or humane Innovation, yet is Baptisme Christs Ordinance, so we in like manner say, is laying on of hands upon Infants; or such that have only been baptised in Infancy, a meer Popish Rite, and Innovation, and yet is Laying on of hands an Ordinance of Christ, as divers worthy Men have clearly proved from Gods Word, and what though the Antient Fathers, and Councils, which you speak of, together with those of the Church of *Rome*, and *England*, do wholly fly unto *Tradition*, to prove their practice of Laying on of hands upon Children; this will no more weaken our practice, of Laying on of hands upon baptised Believers, then their flying to Tradition, and Usage of the Church (for that you know hath been their strongest ground) to prove their Infants Baptisme, doth weaken our practice of baptizing Believers.

Those of the false Church, who wholly make use of Tradition to prove their *Pædobaptisme*, might without doubt, had God been pleased to open their eyes, seen that Baptisme was a Divine Institution, which was practised by the Apostles; even so might they also have easily seen, that (that) Laying on of hands, practised by the Apostles next after Baptisme, was Christs holy appointment; though they could not find their  
ridi-

ridiculous Rite, and blasphemous Ceremony of Confirming Children so to be, there being not the least word of God for it.

But from what you say of Authors, especially concerning the first *four*, this I observe (to be short) that in the Anti-Christian Church all along, ever since the Apostacy, from the good old way of the Gospel, there hath been somewhat practised, and kept up in the room, and imitation of that Laying on of hands (instituted by Christ, and practised by the Apostles) upon baptised Believers as such, and as necessary to Church Communion, as well as they have kept up something which they call Baptisme, in imitating of the true Baptisme. And Secondly, 'tis plain, and evident, that as the Church of *Rome* hath changed, and corrupted in an abominable manner the holy Ordinance of Baptisme, in the respect of the subject, and manner of Administration, and have added abundance of ridiculous, and superstitious fopperies to it; *even so they have done by the Laying on of hands: The Silver is to come dross, and the Wine mixed with Water.* He *shall* (saith Daniel) *think to change times, and Laws* (speaking of the little Horn) *and they shall be given into his hand &c.* Isaiah 1:22  
Daniel 7.  
25.

But to proceed (doth Mr. *Danvers* utterly detect all those impious forgeries, and Ceremonies used in Baptisme, and contended for by those Fathers, Councils, and corrupt Churches, he speaks of, and so clearly witness against them, and confute them, for changing the subject, and manner of baptizing; & yet all the while holdeth

for Baptisme it self, and faithfully contend for it; yea and conclude too, notwithstanding those abuses, and corruptions (seeing) by the Antients, and in the false Church Baptisme all along was maintained, it doth rather confirm, and prove the thing it self to be an Ordinance of Jesus Christ then otherwise (though not as they perform, and practise it) why cannot he do the like concerning that *Rite* of Popish confirmation? we do detect, and abominate all those Superstitious Ceremonies used by them, and witness against them for *changing of the subject*, (*viz.*) from baptised *Believers* to sprinkled *Infants*, or such as were rantised in their Infancy; and yet contend for the thing it self as it was practised in the Apostles time, and little reason he hath to blame us herein: Sith, the work of Reformation, or to labour to reduce Ordinances to their primitive purity, and luster, is by himself, and all accounted a glorious work: yea, and it is a full and compleat Reformation, that we all long for, not only for one Ordinance to be restored, & refined from the dross, and abominable filth of Popish Traditions, but every appointment, and Ordinance of Christ.

Mr. *Danvers* page 30. having given us an account, how Laying on of hands, or Confirmation, hath been asserted, and practised:

(By the Antients.

By Councils:

By the Church of *Rome*.

By the Church of *England*.

By some of the *Independent*, and *Presbyterians* persuasion.

And



And Lastly, By some of the baptised Churches) he comes to examine upon what ground such a great Ordinance hath been, and is enjoined:

Doubtless it doth concern us all, to see what ground, or Scripture warrant we have for whatever we do, or is done in the worship, and service of God; And as touching Confirmation, or Laying on of hands, as asserted, and practised by some he speaks of, I marvel not that they leave the Scripture, and fly to Tradition: For First, as touching the thing which the Popish Church calls an Ordinance of Jesus Christ, 'tis so blasphemous, and ridiculous (as he well observes) that the very naming of the particulars thereof, may fully detect the folly, and impiety of it; whether respecting the name, which is called *Chrisme*, *Unction*, *perfection*, &c. or the nature, which is done by putting the sign of the Cross with the Bishops finger, in the forehead of the Confirmed, with these words: *I sign thee with the sign of the Cross, and with the Chrisme of salvation, in the Name of the Father, Son, and Holy Spirit*; the Party being in a white Garment, his head bound with linnen, his hair cut, and attended with Gossips, or Sureties; this is that (saith Mr. *Danvers*) which several Popes, and Councils, have by their Canons, and Decrees determined, and enjoined as the great Sacrament of *Confirmation*, pag. 3.

Reply.

Well might *Hemmius* tell us, that it is not only contrary to the Scriptures, but Blasphemous, and Idolatrous, and the vain invention of Superstitious Men. And *Tilenus* call it, an ex-

Reply.

crement of Antichrist. And *Ameſcus* ſay, the reasons given for the ſame by the Papiſts, are both empty, and vain. And Mr. *Calvin* cry out againſt it, as is minded by Mr. *Danvers*; To which I might add a paſſage out of a Treatiſe of Mr. *Hammors*, who though he is very clear as touching Laying on of hands upon Adult Perſons Baptiſed, before they are admitted to the Lords Table, yet doth cry down the Papiſts practice herein, in reſpect of manner, and form; they uſe (ſaith he) anointing with *Chryſme*, a compound, of Oyl and Balſom, conſecrated by the Biſhop; which as it was never inſtituted by Chriſt, nor his Apoſtles, ſo ſaith he (as ſome affirm it) had its original from *Calixtus* Biſhop of Rome, Anno 218. who ordained Confirmation to be performed with *Chryſme*, which before was done with impoſition of hands without *Chryſme*: And further he ſpeaks concerning the form, which (ſaith he) they make to lye in theſe words: *Conſigno te ſigno Crucis, & confirmo te Chryſmate ſalutis, in nomine Patris, & Filio, & Spiritus Sancti: I ſign thee with the ſign of the Croſs, and confirm thee with the Chryſme of Salvation, in the Name of the Father, Son and Holy* Ghost; A meer humane invention and device (ſaith Mr. *Hammor*) that hath not the leaſt ſhadow for it from the Scripture; alſo another exception he brings, againſt the Popiſh way of Laying on of hands (*viz.*) in reſpect of the ſubject, they Conſecrating Infants, when according to the Apoſtolicall Inſtitution, it belongs only to ſuch as are Adult; And apparent 'tis that *Calvin* from hence

See Mr.  
Hammor  
on Conſir-  
mation the  
antient  
way of  
compleat-  
ing Church  
members  
pag. 45.

hence bore his witness against Confirmation, (viz.) in respect of the abuse, and corruption of it, as appears in his *Institut. lib. 4. cap. 19.* To which agrees the testimony of *Chemnitz*; our Men (saith he) have often shewed, that the rite Confirmation, if the unprofitable Superstitious Traditions, and such that are repugnant to the Scripture, were removed, may piously be used to the edification of the Church, according to the consent of the Scripture, *Exercitat. upon Confirm. pag. 65.*

That *Calvin* owned Confirmation, or Laying on of hands to be a Divine Institution, take his own words: "*Namque satis profua utilitate commendarii potest sanctum hoc Institutum, nec Papistis satis exprobari tam flagitiosa Corruptela Quod illis in pueriles vertoneo; Ineptias non mo-*"  
"*sustulerunt e medio sed eo quo qua ad Impure, & impie Superstitionis pretextum turpit sunt abusi:*"  
"*For neither can this holy Institution (saith he) be enough commended for its utility, nor the Papists be sufficiently upbraided with their so flagitious corruption of it, that by turning of it into Childeshipperies, they have not only taken it away, but have also so far shamefully abused it, for a colour of an impure, and impious Superstition. And further he saith: "Adulterinan enim illam Confirmatione, quam in ejus surrogarunt instar Metreticis, magna Ceremoniarum splendore multis-*"

"*here-*

Exercit.  
pag. 51.

“therefore (saith that worthy Author in his said  
Exercit. upon Confirm.) Confirmation shall  
“be, drained from these mixtures of humane Inven-  
“tions, that have for a long time so defaced, and  
“deformed it (viz.) not called it a Sacrament, as  
“their Popish matter both (remote, and proxima) of  
“anointing with consecrated Chrysme, the forehead  
“of the Confirmed in the form of a Cross be re-  
“moved; if not Infants, nor Children, who are not  
“yet arrived to years of discretion be admitted, but  
“such that are Adult, who are able to give an ac-  
“count of their Faith, and the work of Grace upon  
“their hearts; finally if those feigned effects, men-  
“tioned by them as the end and use of it, together  
“with those idle additions, that have besided it in  
“the declining times of the Church, be rejected and  
“cast of; and if done only with Prayer, and Lay-  
“ing on of hands, for the admission of Persons a-  
“full Members, to the enjoyment of all Church  
“Priviledges, as most agreeable to that of the A-  
“postolical, and primitive times, will (saith he)  
“I conceive be found to be exceeding useful, and  
“advantageous, as a thing requisite, if not neces-  
“sary to a right Reformation; and the reducing  
“the Churches of Christ to their native beauty, and  
“primitive purest state, and constitution, &c.

And that it might appear it was not only his  
own Judgement, together with Calvin, and  
Chemnitz, he produceth several other eminent  
Lights of the Reformed Churches (viz.) Peter  
Martyr, the Divines of Leyden, Paraus, Ar-  
vat, Peter du Moulin, Didoclamus, as all wit-  
nessing to Laying on of hands upon the Baptise

such, as an Apostolical Institution; and that which ought to be practised by the Churches of Christ, being refined from all Popish corruptions, and additions, as the best expedient, and the best way to a happy Reformation, according to the primitive Patern; To which I might add Mr. Caryl, Mr. Baxter, Mr. Ralph Venning, and Mr. G. Hughes, who all speak the same things concerning Confirmation, as may be seen in their Epistles to the forementioned Book of Mr. Independents, and Presbyterians clear touching laying on of hands, as refined from Popish pollutions.

antors, in commendation, and approbation thereof; and indeed to see how clear they be in their understandings, concerning this Ordinance of Laying on of hands, and how learnedly, and judiciously they have laboured to recover it from those Popish mixtures, and cursed pollutions of the Romish Church, hath been of a refreshing nature unto me; though I can't but admire in the mean while, they should still remain so blind, and dark concerning Baptisme, not perceiving how that also hath been as vilely corrupted, and changed from the Apostolical Institution, in respect of the subject, and manner of administration, as well as in regard of those idle, and ridiculous forgeries, and additions, of Chrysmes, Consignations, Albes, Salt, Spittle, Aures, &c. which they witness against; Now were but their eyes opened so, as to recover, and drain Baptisme from Popish corruptions, mutations, or alterations upon this account also, how would it add to the beauty, and perfection of their Confirmation, and Reformation; (provided according to their light they would also get into the

the practise of both;) and what glorious Church might they soon come to be, ye excel many of the baptised Congregations, in respect of plain form, order, and constitution of the House of God, according to the primitive Pattern. But to proceed (there are few, or none that can gather) do appose this Ordinance, but some of the Baptists, of which Mr. *Danvers* may be reckoned the chief; for besides these modern Writers, already mentioned, who speak so freely concerning Laying on of hands, with prayer to God, for more of his Holy Spirit of promise, & as an orderly admission unto Church Communion, the perswasion, or judgement of the Assembly of Divines, concerning this Ordinance might also produce, how clearly they do agree with the forementioned Presbyterian, and Independent Ministers herein, you may see in the Annotations on *Heb.* 6.

But no more of this at present, least we too far digress from the matter in hand, that which we have here said, is in answer to Mr. *Danvers* in respect of the rite it self, or thing called Confirmation; and how to be rejected (as we have a cloud of witnesses agreeing with us herein) and how to be maintained, owned, and practised by the Churches of Christ.

I shall now return to Mr. *Danvers*, pag. 31. he, having in pag. 31. shewed us how blasphemous, and abominable a thing the rite of Confirmation is, as hath been asserted by the Antients, and Decrees of the general Councils, and practised by the corrupt Churches. In the

Those of  
the Antients  
he



at place he comes to enquire, what credit or authority the Fathers, or Doctors are of that witness to it, whose authority he labours to disprove, calling them suborned Witnesses, and lights of the post.

### CHAP. III.

*showing who the Ancients are, and of their credit, and authority, who have been witnesses to Laying on of hands.*

Admit we grant what Mr. Danvers speaks, Answer.

concerning *Dionys. Arcopagite*, and the Decretal Epistles of the first Popes, to be impious and forgeries, shall we therefore conclude they are all suborned Witnesses (*viz.*) the Ancients who have written concerning Laying on hands; Surely many of the Fathers, who have been witnesses thereunto, are generally received, and their authority approved as the best of humane Writers; What say you to *Tersullian*, shall we call him a Knight of the Post? take his Testimony: "*Manus imponitur per benedictionem advocans, & invitans Spiritum Sanctum, tunc ille sanctissimus Spiritus super emundata, & benedicta Corpora libens a Patre descendit: After Baptisme the hand is imposed by blessing and calling, and inviting of the Holy Spirit; then that most Holy Spirit willingly descends from the Father, upon the Bodies that are cleansed, and blessed.*" Moreover he saith: "*It is the fleshly, or out-*

A. D.  
207.  
Tertullian  
de  
Bapt. c.6.

Tertul. de Bapt. ad Quintil. cap. 8. "ward act of Baptisme, that we are dipt in wa  
"the spiritual effects, that we are freed from  
"Sins: Then follows, Laying on of hands  
"Dispenser inviting the Spirit of God by Pr

And again being cleansed by Baptismal  
ter (saith he) we are disposed for the  
Spirit, under the hands of the Angel of  
Church; And further speaking concerning  
happy state of the Church in his day, he  
she believeth in God; she signs with water  
is baptiseth; ) she cloaths with the Spirit,  
by Imposition of hands;) she feeds with the  
charist; and exhorts to Martyrdom; and ag  
this Order, or Institution, she receives  
Man.

De Pra  
Script.  
cap. 36.

Another suborned Witness that I shall ca  
if we must call him so, shall be *Eusebius* (no  
Pope of that name,) but *Eusebius Pamphilus*  
lived in the time of *Constantinus Magnus*  
Emperor, about three hundred years  
Christ, he certifies fully to our purpose,  
the ancient manner of receiving Members  
the Church, was with Prayer, and Laying o  
hands; Doubtless by calling it the ancient  
ner, it must needs refer to the Apostles time

*Euseb. lib.*  
7. c. 2.

Again *Eusebius* declareth, that one *Novatus*  
being sick was baptised, if it may be call  
Baptisme (saith he) which he received, fo  
obtained not after his recovery, that whic  
should have done by the Canon of the Chu  
to wit Confirmation by the hands of the Bish  
which having not obtained, how can he be  
posed to have received the Holy Spirit?

*Euseb. lib.*  
6. c. 26.

was about the year 260. 'Tis also to be noted, that in neither of those places, nor any where else in *Eusebius*, is the least mention made of Crossing, or Chrysm, in the administration of this Ordinance.

*Cyprian* shall be the next, whom none I suppose do take for a suborned Witness, having urged that of the Apostles going to *Samaria*, to impose hands on those that *Phillip* had baptised (saith he) which custom is also descended to us, that they who are baptised, might be brought by the Rulers of the Church, and by Prayer, and Imposition of hands obtain the Holy Ghost. Again saith *Cyprian*: "It is of no purpose to lay hands on them to receive the Holy Spirit, unless they receive the Baptisme of the Church." I might produce *Origen*, in his 7. *Homily* upon *Ezekiel*, who speaks concerning it.

A.D. 250.  
*Cyprian*  
his Epist.  
to *Jubar*  
73.  
In his Ep.  
to *Stephen*  
speaking  
of Heretiks  
Epist. 72.  
210.  
*Origen*.

Also *Hierom*, who answers this question, (*viz.*) why he that is baptised in the Church, doth not receive the Holy Ghost, but by imposition of hands (saith he) This observation for the honour of the Priesthood, did descend from the Scriptures; If you ask me where it is written? 'tis answered, in *Actibus Apostolorum*: 'tis written in the *Acts of the Apostles*.

*Ambrose* is cited by *H. Danvers* himself; with *Augustine*, and some others whose authority is not questioned: To which I might add *Chrysostom*, *Theodoret*, &c. Several others, yea many might be produced, besides those he calls suborned witnesses; and yet have we far better Authors, and witnesses, to defend this sacred truth, for

we have the authority of our Lord Jesus Christ 'tis left on record amongst the first principles of his Doctrine; we have the testimony of the Apostles *Peter* and *John*; and one not inferior to them, (*viz.*) blessed *St. Paul*: as hath, and shall (God assisting) be made further evident: And upon no better authority, I must confess, is this sacred Ordinance imposed upon us.

*Rivet*  
Controv.  
Tom. 2.

Exercit.  
pag. 44.

But now to speak more directly to *Mr. Danvers*, what he insisteth upon in pag. 33. about the rite of Confirmation, as 'tis practised in the Church of *Rome*, and as corrupted from the pure Institution, we readily grant that it is of no better Authority then Infants Baptisme. And as touching what he speaks of *Rivet*, that it was neither instituted by Christ, or his Apostles, 'tis spoken with respect of the Popish manner; with *Chrysm*, and other ridiculous Ceremonies, which was before done with Prayer, and Imposition of hands without *Chrysm*, they did, saith *Mr. Baxter*. make hast to corrupt it, they quickly introduced the Crosses, and *Crysm*. but from the beginning it was not so: And as touching what he speaketh concerning *Ambrose*, *Jerome*, *Augustin*, and some others, it is granted, they lived in those times when the Church was adulterated, and the holy appointments of Christ corrupted, and changed from their primitive purity; and this makes no more against the holy Ordinance of Laying on of hands, then it doth against Baptisme, and the Supper of our Lord, &c. as I have already shewed; All that *Mr. Danvers* hath said hitherto of Tradition, and Fathers,

thers, makes only against the Church of *Rome*, and *England*, and others who have drunk of the Whores cup; those things which they cry up for Apostolical Traditions, are nought, else sure meer humane innovations, and cursed inventions of corrupt Men. I shall close this with a passage of Doctor *Jer. Taylor*, in his Epistle Dr. Taylor  
Dedicatory, treating about Laying on of hands Epist. Dedicat.  
upon baptised Persons as such (saith he) "*this was*  
"*ancient, and long before Popery entered into the*  
"*World, and that this rite hath been more abused*  
"*by Popery then by any thing.* Concerning  
what Mr. *Danvers* speaks of the *Waldenses*; that the true *Waldenses* were against Imposition of hands; if that be true which he says, yet it must be understood, that it was the Popish Confirmation which they disowned, called a Sacrament, accompanied with Ceremonies; for so I find they express themselves: Such a Confirmation I grant they witness against, as being none of Christs Institution, but introduced by the Devils instigation, 'twas the corruption of it, and not the thing it self. Doubtless they witness against, that they owned not Laying on of hands at all after Baptisme, before admission was granted to the Lords Table; I judge it will be to hard for Mr. *Danvers* to make appear. But if they should be ignorant of this truth 'tis no marvel, considering the day they lived in.

If it should be objected, they with other Churches, and People he mentions, were much enlightened into the truths of the Gospel. Objection

That is no good argument, since glorious Re- Answer.  
formers

formers, and eminent enlightened Souls, notwithstanding lye short of some Institution the Almighty, as appears both in the Old, and New Testament: What glorious light had David, Solomon, Hezekiah, Josiah, and many others of the Godly Kings, and Prophets in *Juua*? and yet one thing, which was plainly laid down in the Book of the Law, they were short in; nay, some judge, they did not see it, (*viz.*) sitting in Booths in the Feast of the seventh Moneth of which we read in *Nehemiah* 8. 13, 14. they found written (saith the Text) in the Law, which God commanded by *Moses*, that the Children of *Israel* should dwell in Booths, in the Feast of the seventh Moneth; *Vers.* 15. And all the Congregation of them, that were come again out of Captivity, made Booths, and sate under the Booths; For since the days of *Joshua* the Son of *Nun*, unto that day, had not the Children of *Israel* done so; and there was very great gladness, *verse* 47.

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#### CHAP. IV.

*Shewing upon what ground, some of the Independents and Presbyterians perswasion, have asserted Laying on of hands on baptised Persons.*

**I**N pag. 36. Mr. *Danvers* having done with Tradition, and Fathers, he tells us, he will consider the Scripture grounds, that is urged in proof hereof by the Independents, and those



the Presbyterian perswasion; In the first place, which is principally *Heb. 6. 1. 2.* which he saith, Mr. *Hannor* modestly expresseth, to be but a probable ground.

To which I shall give this answer, that though Mr. *Hannor* doth use such a Phrase (*viz.*) calling *Heb. 6. 1. 2.* a probable ground, he doth not say, 'tis but a probable ground; and those that read his Book shall find, that he doth abundantly, by the testimony of divers famous Men, endeavour to prove it, to be absolutely the Laying on of hands, intendeth in that Scripture. And since I find many eminent Men, speaking so plainly upon this account on *Heb. 6. 1. 2.* and to satisfie some Persons herein, and prevent mistakes, take a few instances out of Mr. *Hannor*, as the judgement of several Divines upon that Text.

See page 25, 26.

The first I shall cite is *Didoclavius*, who of three Interpretations of this Text, mentioned by him, admits of this (*viz.*) Laying on of hands after Baptisme, and before admittance to the Lords Table: And gives a reason why it may be called Confirmatory. "*Nempe ratione Ecclesie approbantis, & confirmantis sua approbatione examinatum ad verum, illud ac genuina Confirmationis Sacramentis admittentis: (viz.) Because of the Churches approving, and by their approbation confirming of the Person, examined, and admitting him unto that true, and genuine rite of Confirmation.*"

The next is *Major*, "On this place (saith he) all that I have seen (mark) understand it of Impos-

Major on Heb. 6. 2.

*... are necessary, and Confusion vanquish'd;*  
" *sition of hands upon such as have been baptised only.*  
Bullinger.

Mr. Hooker  
lib. 5.  
Sect. 6. in  
his Appen-  
dix pag. 3.

Mr. Hooker alledging T. C. thus speaking, tell  
me, why there should be any such Confirmation  
" seeing that no one title thereof can be found in  
" the Scripture; Thus answers *ironically*, except  
" the Epistle to the *Hebrews* chap. 6. 2. be Scrip-  
" ture plainly intimating (saith Mr. *Hamor*) the  
" thought that place to be a sufficient ground for  
" it, and that to be the meaning of the Apostles  
" there.

Mr. Parker  
de Polit.  
Ecclesi. lib.  
3. c. 16. 15.

Mr. Parker, who refuting the Arguments of  
those that plead for Episcopal Confirmation, doth  
at large assent (saith our Author) that which is by  
me delivered.

*First*, " He shews the general nature, and end  
" of it, (*viz.*) the admission of Members into  
" Communion of the Church, which accordingly  
" was made use of towards such that were con-  
" verted. This Imposition of hands (saith he)  
" *Heb. 6. 2.* is that very Ecclesiastical Union, by  
" a solemn professing of Faith, and admission into  
" the Church.

*Secondly*, " He shews the necessity of it, from  
" this Text *Heb. 6. 2.* (saith Mr. *Hamor*.)

*Thirdly*, That it ought to be done publickly  
and before the Church: "*Est hic ordo inter gra-*  
"*via negotia agitur, enim de membro recipiendo pu-*  
"*blicum hoc est, & publici juris, & ideo non ni-*  
"*Ecclesie consensu ejusdem, cui adjungendus est*  
"*competens perficiens: This course is to be re-*  
"*corded among the weighty affairs, 'it is a publick*  
"*thing, and of publick right, for the matter is*  
agi-

"agitation, is concerning the receiving of a Member, and therefore not to be performed without the consent of that same Church, to which the consent is to be joined.

Fourthly, He shews the Antiquity thereof, and that 'tis an Apostolical Institution, and the practise of the Antient Church.

He further affirms, that *Piscator* so understood Pag. 28.  
*Heb. 6. 1, 2. (viz.)* to mean Laying on of hands Excerptat.  
upon the Baptised; Also *Beza, Paræus, and Rivet,* Piscator,  
whose words take as followeth: "*Impositio ma-* Beza.  
*num cuius mentio fit Heb. 6. 2. referenda est* Paræus,  
*ad solemnem Baptizatorum Benedictionem, quæ a* Rivet.  
*Pastoribus solebat fieri eos in Christianissimi vo-*  
*cationis confirmantibus: Imposition of hands,*  
*whereof mention is made Heb. 6. 2. is to be refer-*  
*red unto the solemn benediction of the Baptised,*  
*which was used to be performed by the Pastors,*  
*confirming them in the calling of Christianity.*

He mentions the Doctors of *Leyden* shewing Doctors of  
this to be their sense upon this Text also. Leyden.

*Calvin*, who gives this only, as the thing intendeth by the Apostle in this place, from whence he draws this remarkable Inference; wherein (saith Mr. *Hannor*) he plainly declares, his apprehensions concerning the original and Antiquity of this practise in the Church of Christ (*Hic unus locus &c.*) this one place (saith he) doth abundantly testify, that the original of this Ceremony (*viz.*) Confirmation, or Laying on of hands, did flow from the Apostles, which yet afterwards was turned into a Superstition; as the world almost always doth degenerate from the

*Calvin.*

“best Institutions into corruption: Wherefore,  
 “saith *Calvin*, to this day this pure Institution  
 “[mark] ought to be retained, but the Supersti-  
 “tion to be corrected. Why should Mr. *Danvers*  
 “presume to say, these Men confess the Scripture  
 “is but a probable ground, and that Tradition,  
 “and Antiquity, the more certain. And again that  
 “there is nothing but a faint insinuation from the  
 “Scripture to ground Laying on of hands upon.  
 What Men can speak more fully to a Text?

**Hyperus.** But to proceed, he adds *Hyperus*, Imposition  
 of hands, *Heb. 6. 2.* “was in the confirmation of  
 “those that had been baptised (saith he) and right-  
 “ly instructed, that they might receive the Holy  
 “Spirit. He urgeth several other Persons of the  
 same mind, as *Ellyricus* Mr. *Deering*, &c.

**M. Hughes** To which I might add what Mr. *Hughes* men-  
 late of tions upon this account, speaking of this Text  
 Plymouth *Heb. 6. 2.* “It is by some glorious Lights in the  
 in his Ep. “Church (saith he) understood (*viz.*) of Confir-  
 to Mr. H- mation, in that Phrase of Imposition of hands,  
 mers Book “annexed to Baptisme, *Heb. 6.* Whence it is said,  
 “that this abundantly testifie, that the original of  
 “this Ceremony flowed from the Apostles.

**The As-** Before I proceed, I might cite a passage full  
 sembly on to the same purpose, as the Judgement of that  
*Heb. 6. 2.* learned Assembly of Divines, which take as fol-  
 loweth, out of their Annotations on *Heb. 6. 2.*  
 “Laying on of hands, which say they, is usually  
 “called Confirmation; which stood First, in exa-  
 “mining those that had been baptised, what pro-  
 “gress they had made in Christianity.

“Secondly, In praying for them, that God  
 would

" would continue them in the Faith, & give them  
 " more grace, strengthening them by his Holy  
 " Spirit, they laid their hands upon them, whence  
 " the Apostolical Constitution was called, Laying  
 " on of hands.

What Mr. Baxter speaks upon this account I Mr. Baxter  
 can't well omit: *viz.* " If the Universal Church of on Confir.  
 " Christ (saith he) have used Prayer, & Laying on P. 124, 125  
 " of hands, as a practise received from the Apost-  
 " les; and no other beginning of it can be found,  
 " then we have no reason to think this Ceremo-  
 " ny to be ceased, or to interpret the foresaid  
 " Scripture, contrary to this practise of the Uni-  
 " versal Church. But the antecedent is true, ergo;  
 " And if any say, anointing, and crossing were an-  
 " cient: I answer (saith he)

" *First*, That they were as ancient in the Po-  
 " pish use, as the matter of a Sacrament, or ne-  
 " cessary signes, is not true, nor proved, but fre-  
 " quently disproved by our Writers, against Po-  
 " pish Confirmation.

" *Secondly*, Nor can it be proved, that they  
 " were as ancient as indifferent things.

" *Thirdly*, We prove the contrary, because  
 " they were not in Scriptures times, there being  
 " no mention of them.

" *Fourthly*, So that we bring Antiquity but to  
 " prove the continuance of a Scripture practise,  
 " and so to clear the practise of it; But the Papists  
 " plead Fathers, for that which the Scripture is  
 " a stranger unto.

" I shall close this with reverend Mr. Hooker, Ecclesiastical Polity p 351.  
 " the ancient Custom of the Church (saith he) was  
 after

"after they had baptised, to add thereunto Imposition  
 "of hands, with effectual Prayer for the illumination  
 "of Gods most Holy Spirit, to confirm, & perfect that which the said grace of the  
 "said Spirit had already begun in Baptisme, for the means to obtain the graces which God doth  
 "bestow, are our prayers, and our prayer to that intent are available as well for others as for  
 "our selves.

What Mr. *Danvers* mentions, of Mr. *Baxter* undoing all that he had done, concerning Laying on of hands, both from Scripture, and Antiquity, I shall leave that to his consideration, who may happily look upon himself, concerned to say something in his own defence; and shall only intreat this of the Reader, to consider that though we have urged the testimony of several Authors, who are one with us in the main, concerning our practise herein, yet we do not build upon Men, or Tradition, but upon the Word of God; neither do we judge there is any need, or necessity for us to make use of, or take up new weapons for the defence of so plain a truth; sith our Adversaries have been so sufficiently worsted, and put to flight by the Sword of the Spirit, as it hath been in the hands of several eminent Saints, used in times past: What we have mentioned of Authors, we have been in part forced to it, by what Mr. *Danvers* hath written upon that account of them; and that leads me to what he speaks page 40. concerning the Scripture grounds; upon which he says, the Baptists have asserted this rite (as he calls it)

and



and founded this practice, of Laying on of hands upon baptised Believers, and so essentially necessary to Church Communion, is as before especially held forth *Heb. 6. 1, 2.* though not affirmed with that sobriety, and modesty, as the other from probability, but rather infallibility, denying fellowship to any that do not receive it, &c.

## CHAP. V.

*Skewing how, and upon what ground the Baptized Churches do assert Laying on of hands.*

**I**OW these Persons he speaks of, have writ and assert d Laying on of hands from that Text, I shall leave to the judicious Reader, by con sidering these Instances forecited, and that they hold it also, as essentially necessary to Church Communion, might I presume be made manifest, but that is not our present work, but rather to make the thing it self appear, to be an Ordinance of Jesus Christ; and in order to the doing of this, those two Particulars, or Principles Mr. *Danvers* lays down, we will consider, (*viz.*)

First, *That to every Ordinance of Christ there must be some plain positive word of Institution, to confirm it, and neither humane Tradition, nor far fetcht Consequences, and Inferences, such as the many volumes that have been written of Circumcision, and federal holiness, to assert Infants Baptism.*

Answer.

42 *Darkness, and Confusion vanquish'd,*  
*tisme to be an Ordinance of Christ. which no ordi-*  
*nary capacity can reach, and only Men of parti-*  
*cular abilities can trace, and follow in their meander-*

Secondly, *That to practise any thing in the*  
*worship of God for an Ordinance of his, with-*  
*out an Institution, is will worship, and Supersti-*  
*tion, &c.*

Answer. The great Text urged for this Institution  
you say is *Heb. 6. 1, 2,* “therefore leaving the  
“Principles of the Doctrine of Christ, let us go  
“on to perfection, not laying again the founda-  
“tion of repentance from dead works, and of  
“Faith towards God of the Doctrine of Baptism  
“Laying on of hands, &c.

This is the Text which is affirmed (say you)  
to be the great Charter of the Church, for this  
point of Faith, and practice; but how to find the  
least warrant for the same there, say you, we see  
not? *If it was indeed said, let all baptised Believers*  
*have hands laid upon them, with as much plainness,*  
*as let all Believers be baptized, Mat. 28, 29. Acts*  
*10. 43. or let all baptised Believers eat the Lords*  
*Supper, 1 Cor. 11. 24. Acts 2. 41. it was some-*  
*thing to the purpose.*

Answer. In the first place we do grant, that to every  
Ordinance of Christ there must be some word of  
Institution, and that such far fetcht consequence,  
your mind will not do, or be sufficient, but that  
every Institution must be laid down, in such  
plain positive words, as you seem to affirm, (*viz*)  
*Let all baptised Believers have hands laid upon them.*  
I deny it being none of our Principle I judge,  
nor yours neither; sith you practise such things

as Institutions of Christ, which are not any where,  
in so many plain positive words commanded, as  
may hereafter be shewed.

But as to the other thing you mind, we do  
agree with you in that matter; and say, whatso-  
ever is done in the worship, and service of God,  
without an Institution, is will worship; and you  
shall see that our principles agree, and comport  
with all those honest Protestant principles (con-  
cerning what we have to say further, about  
Laying on of hands.

But to reply to what you say, concerning  
*Heb. 6.* it matters not, whether it be *Heb. 5.12.*  
or *Heb. 6. 1, 2.* or *Acts 8 16, 17* or *Acts 19.*  
*6.* or any other Scripture, that is the chief Text  
urged to prove Laying on of hands, to be an Or-  
dinance, and Institution of Jesus Christ; pro-  
vided the Scripture that is urged upon this ac-  
count, will prove it so to be; But whereas you  
say, you find not the least warrant for the same,  
from thence I do somewhat marvel, considering  
what hath been formerly written, and proved  
from that Text, by several worthy, and able  
Men, whose Books you, nor none else have  
ever yet answered. But it seems you would  
have it said in so many plain words, let all bap-  
tized Believers have hands laid upon them, or  
else all is just nothing that is asserted.

But, Sir, is it in *Matth. 28. 19.* or in *Acts 10.*  
*48.* said in so many plain words, let all Believers  
be baptized? 'tis not so to read in my Bible.  
Nay, and I do affirm, that from *Mat. 28 19. 20.*  
you cannot prove that all Believers ought to be  
bap-

baptised in water, without making use of some Inference, or some other Text of Scripture to prove it, for as much as water is not expressly or mentioned there. Suppose a *Quaker* should tell you, the Apostles had power given them to baptise with the holy Ghost, and that Christ commanded them to baptise (all those that were taught, or discipled) with the Spirit, and that they doth not intend water in the least; what would you say? what course would you take to refuse him? Do you think you should not need some consequence, or another, or help from some other Scripture, to prove 'tis water which he meant, or intended there.

But again Secondly, It is said in *1 Cor. 11. 2* in so many plain words, let all Believers eat of the Lords Supper, or in *Acts 2. 41, 42*. how can you prove by so many plain words, that the Women received the Lords Supper? I grant 'tis easie to prove they did, yet when we demand such plain Text for it, you need not be so astonished. Sir, do not mistake your self, I do not see how such questions do in the least betray the truth, nor the Justice of our cause; neither doth our answers to such like instances, so usually brought by those that assert *Pædobaptism* confute us, as you are pleased to say p. 54. for we are not in the least against drawing of Inferences, or natural Consequences from the Scripture; And would not you allow any *Pædobaptist* to urge any Text of Scripture, and infer what he will from it for his practise; provided it may naturally be infered, or drawn, from the Premises or Text

he brings, surely you, as well as we, will readily give them that liberty: But when Men shall mention Scriptures, to prove their principles, or practise by, and infer this or that from them, to the great wronging, and resting of the Text, it being as far from the intent of the Spirit of God therein, as the East is from the West, as such Consequences, and Inferences be, which are brought from Circumcision, and federal holiness, to prove Infants Baptisme, they are such kind of inferences which we declare against. But we need not trouble our selves with things of this nature, for as much as we have the holy Scriptures, speaking so plainly for the proof of our practise, as *Acts 8. 17. Acts 19. 6. and Heb. 6. 1, 2.* where it is called a foundation principle of the Doctrine of Christ.

Objection.

To this you say in page 42. by way of Confession, *That Laying on of hands is a principle of the Doctrine of Christ;* But then you say, *It must be such a Laying on of hands, as is somewhere taught, or practised; but such a Laying on of hands upon all baptised Believers, we find nowhere taught, or practised; Jesus Christ had no hands laid upon him by John Baptist, after he baptised him; neither did he give one word of it in his Commission upon his Ascension; neither do we read that the Church of the Hebrews practised any such thing; for there is no mention, that the hundred and twenty had hands laid upon them, nor the three thousand in chap. 2. or five thousand in chap. 4. after their Baptisme, before they brake bread; neither do we find the least of it in any other Churches in the New Testament;* neither

46 *Darkness, and Confusion vanquish'd,*  
*neither in Samaria by Philip, nor Corinth, P*  
*lippi, Collossia, Thessalonica, Rome, the Church*  
*er of Galatia, the Churches in Asia, Smyrna*  
*Thyatira, Pergamos, Sardis, Philadelphia,*  
*nor in Ephesus; It is true Paul laid his hands*  
*upon twelve of their number, upon another occasion*  
*as Peter, and John did in Samaria, &c.*

*Answer.* You have said here a great deal, and refuted  
 us with as good Arguments, as the *Scotch-men*  
 refuted *Seauermans*: what is here more then mere  
 affirmations? you acknowledge there is Laying  
 on of hands, which is called a Principle of  
 Christs Doctrine, but that must be such a one  
 that was some where taught, and practised; but  
 you are bold to say this never was.

Sir, where is that Laying on of hands taught  
 which you affirm to be a principle of Christs  
 Doctrine? Not that I question it, I do believe  
 it was, though not as one of the first Oracles  
 of God, or beginning Principles of Christs Do-  
 ctrine; yet where do you find Laying on of  
 hands on Officers taught? be not too Confident  
 for that Scripture, affirmed by you to be a full  
 precept for it, 1 Tim. 5. 22. is a very doubtful  
 Text. \* what Laying on of hands that is, which  
 is mentioned there. Mr. Baxter saith, *Some*

\* Dr. Hamon says  
 'tis that of  
 absolution

See Baxter  
 on Confir.  
 & restar.

pag. 123.

*think by it is meant Imposition of hands in Confirmation, some in Ordination, and some for Absolution.*  
 Let all Men here consider your partiality, is  
 this a precept in so many words, Lay hands on  
 all Officers? whereas the word Officer, or El-  
 der, is not mentioned in the Text, or Verse,  
 before nor after, ~~nor else where throughout~~

that



that ~~with Chapter~~ we must therefore have recourse to other Scriptures, in the case of Officers, which are full presidents for it, as *Acts* 13. 3. and 6. 6. as we compare *Heb.* 6. 2. *Acts* 8, 15, 17. and 19. 6. For the clearing the truth, we contend for comparing Scripture with Scrip-  
1 Cor. 2.  
13.

But *Secondly*, the words are rather in themselves a caution, or prohibition then otherwise; will you call this a full Precept, the most you can assert from hence is this (*viz.*) that the words do imply, or hold forth, that *Timothy* was to Lay hands on some Body, otherwise no room for those expressions; but then what kind of Laying on of hands 'tis he intendeth, is the question, whether it be only one sort, or more, from hence may be hard to decide; may we not conclude *Pauls* counsel to *Timothy* thus far comprehensive (*viz.*) do not lay hands suddenly upon any Man, neither to Office, let them first be proved, 1 *Tim.* 3. 10. nor upon Persons baptised as such, they must first be taught, or instructed in the truth, they are about to practise; which may be gathered from *Mat.* 28. 20. *Heb.* 5. 12. they must be so taught, and the truth so explained, that Persons may obey the same in Faith, and with understanding.

*Thirdly*, This must needs be granted on all hands without some inference, or help of other Scripture, Laying on of hands, for ordination cannot be proved from this Text, which Mr. *Danvers* will not admit us to do; we must have every principle of Christs Doctrine, in so many plain

48 *Darkness, and Confusion vanquish'd,*  
words, and from Christs own mouth too, or else  
'tis no Institution.

Objection. But may be, some will say, he urges other  
Scriptures, to prove Laying on of hands on Of-  
ficers, pag. 54. *Acts 6 Acts 13 &c.*

Answer. Granted, yet those are only brought as exam-  
ples (for so indeed they are) and not precepts  
and there is none urged by him, to prove it  
commanded, save that one Text we have spoke  
to, 1 *im* 5. 22 and what can be produced, save  
clear precedents upon that account, I know not.

But now as touching Imposition of hands up-  
on baptiz'd Believers as such, we have not  
only clear examples, but also the Scripture  
shews, it was taught as a positive Command  
and Institution of Jesus Christ, or that which  
was commanded by him, which I shall fully  
make appear from that Scripture *Hb 6. 1 2*  
where the Apostle writing of the six principles  
or foundation Doctrine of Christ, doth make  
use of the Greek word *λόγον* in the first Verse  
and *διδαχάς* in the second Verse, that is *Word*  
and *Doctrine*, so this of Laying on of hands a-  
mongst other principles, the Apostle there, by  
the Spirit of God, calls the Word, and Doctrine  
of Christ, now the Words of Christ, and Com-  
mands of Christ, are terms Synonymous, or of  
the like import as *Dent. 10 4.* shews where the  
ten Commandements, are called in the margin  
ten words, as most suiting with the Hebrew  
Text. Again *John 14. 21.* with 23, and 24. v.  
compared with Verse 21. doth further evince it  
*He that hath my Commandments, and keepeth them*

he it is that loveth me : In *Verf. 23.* If any Man love me , he will ke p my words : And in *Verse 24.* called *sayings* : And the word is said in *John 7. 16.* to be the Fathers , and Christs word , said to be what he had from the Father : So now, Laying on of hands as well as Repentance , Faith , and Baptisme , is the Word, and Doctrine of Christ, and therefore equally to be observed , practised, and obeyed by all the Saints , being one of the Principles , or Fundamental truths , which the *Hebrew Church* , at the command , and word of Christ , came under the practise of *Heb. 5. 12.* and *6. 1. 2.* Moreover this principle is , by the said Author to the *Hebrews* , called one of the Oracles of God ; which he tells them, they had need again to be instructed in: Plainly implying they had once been taught it , and they in the practise thereof. Now the Oracles of God are the Commands of God; see *Acts 7. 38.* where the ten Commandements are called *libely Oracles*; compared with *Rom. 3. 2.* *Unto them were committed the Oracles of God.* Me thinks this might serve to convince any dissatisfied Person , that Laying on of hands , as well as any of the other Principles, was taught, and commanded by Jesus Christ.

But yet once again , consider that what the Apostles wrote to the Churches , as the Word of Christ ought to be owned by all that are Spiritual , to be the Commands of God , *1 Cor. 14. 37.* But *vers. 38.* *If any will be ignorant, let him be ignorant ; yet notwithstanding what we speak upon this Account.*

D

Still,

**Objection** Still, I find this is the Objection, which brought against this appointment; (*viz*) when is Laying on of hands commanded by the mouth of Christ, we find nothing of it in the Commission, *Matth. 28.*

**Answer.** Why should you make such a stir about an express Command, must it be plainly laid down or expressed in the Commission, or else no Divine Institution? Do not you see that this makes as much every way against Laying on of hands upon Officers, as it doth against that on baptised Believers? we count that Man a very malicious Man who resolves to wound his Neighbour although himself be wounded thereby.

*Secondly.* We have plain precedents for Laying on of hands on baptised Believers, as we have on Officers, as *Acts 8. 16, 17* and *Acts 19. 6.* yea, and more then bare Examples for it is called a principle of the Doctrine of Christ, but where that one Officer is call'd so, I know not for that the Laying on of hands in *Heb. 6. 2.* cannot intend or mean that on Officers, hath been clearly proved by divers Persons, and that it doth intend Laying of hands upon the Baptised, for the Spirit of promise, and to confirm them in the Faith newly received, is not only our light, and apprehension, but also hath been asserted to the sense of that Text, by many Ancient, and Modern Divines of several persuasions, as hath been shewed.

**Objection** But you affirm, that such a Laying on of hands we contend for, was no where practised, *for it did not lay hands upon Christ.*

We will grant you, *John* did not lay hands upon the Lord *Jesus*; It cannot be rationally concluded he should, considering the lesser is blessed, of the greater. Baptisme might be administred by *John*, it being a figure of Christs death, burial, and resurrection; But the promised Spirit, which is the end of the Ordinance of Laying on of hands, is said so be Christs own gift, *Ephes. 4. 7* But though *John* laid not his hands on Christ, being not a fit Administrator thereof, yet I may say, the Father laid his hands upon him, and the Spirit came down visibly in the likeness of a Dove, and rested upon him, just after he came out of the water; and this might, as many of the Learned do affirm, contain in it the substance of this administration contended for.

Answer.

This way he was visibly by God the Father sealed, after he was baptised, saith Doctor Tayler: "He had a *oker*, or a new administration Dr. Tayler  
"past upon him) for the reception of the Holy Spirit upon Con-  
"rit, and this was done for our sakes, we also must firm. p. 12.  
"follow that example, and it plainly describes to  
"us, the order of this administration, and the  
"blessing designed to us, after we are baptised we need  
"to be strengthened and confirmed. And again  
he saith (citing a passage of Optatus) "Christ  
"was washed when he was in the hands of *John*, and  
"the Father finished (what was wanting) the Hea-  
"vens were opened, God the Father anointed him,  
"the Spiritual Unction presently descended in the  
"likeness of a Dove, and sate upon his head, and  
"was spread all over him when he was anointed  
"of the Father; to whom also least Imposition of  
hands

52 *Darkness, and Confusion, vanquish'd,*

*"hands should seem to be wanting, the voice of God  
"was heard from the Cloud, saying: This is my  
"beloved Son, in whom I am well pleased. I shall  
leave this to consideration.*

*Objection. But further you affirm, that Christ did not lay  
hands upon his Disciples.*

*Answer. And how do you come to know he did not?  
may be you will say, 'tis no where written  
that he did.*

*Answer. Pray, where do you read that the twelve Dis-  
ciples, or Apostles of Christ were baptised?  
doth it follow because we read not of their Bap-  
tisme, they were not baptised, shall any con-  
clude, so may they not affirm that, upon as  
good? and as warrantable grounds as you do  
this. But you say, there is not one word of it  
in the Commission.*

*There is not one word in the Commission, as  
I have shewed, concerning any Laying on of  
hands, yet you own that upon Officers to be a  
principle of Christs Doctrine.*

*Secondly, There is not one word in the Com-  
mission, concerning the Resurrection of the  
dead, nor of Eternal Judgement, nor Prayer,  
nor Assembling together, nor several other things  
that are undoubtedly Gospel Institutions; yet al-  
though they are not expressed, they are included  
as those words plainly, hold forth, teach them to ob-  
serve all things whatsoever I have commanded you.  
And surely every one may see, unless he wilfully  
shut his eyes, that there are many more precepts  
implied in the words of the Commission then are  
expressed; for if nothing must be received for Gos-  
pel*



pel Institutions, but what are expressed in the Commission, you must throw away the greatest part of those precepts you call Commands, or appointments of Jesus Christ.

But you proceed, and say, *that the Church of the Hebrews practis'd no such thing*, for there is no mention, *that the hundred and twenty had hands laid upon them, nor the three thousands.* chap. 2.

That the Church of the Hebrews did practise this Ordinance as well as other Churches, is evident witness *Heb. 6. 1, 2.* as they repented, believed, and were baptised, even so they were under the practice of Laying on of hands, for that is a practical Ordinance; *all Confess.* **not lay again**, saith the Author, **repentance from dead works**. &c. this plainly sheweth they had once laid all those foundation principles.

*But may be, you will say, there is nothing of this signified in Acts 2. when that Church was first gathered.*

'Tis very clear you are mistaken, for is it not said *Acts 2. 42.* *They continued in the Apostles Doctrine?* which they could not do, if they had not submitted to every part, or precept of it; and is not Laying on of hands, as well as Baptisme, and those other principles part thereof? 'tis called the **Apostles Doctrine**, *Acts 2.* In *Heb. 6. 2.* **Christ's Doctrine**; not the Apostles any other ways then they were taught it by, and received it from the Lord Jesus; and let none conclude they were not taught Laying on of hands, because 'tis not plainly express'd, or particularly laid down *Acts 2.* for we may as well

34 *Darkness, and Confusion vanquish'd,*  
 conclude, the Apostle did not teach them the  
 Resurrection of their Bodies from the dead, nor  
 Eternal Judgement; sith we read nothing there  
 to that purpose: Doubtless *Phillip Acts 8.* preach-  
 ed Baptisme to the *Eunuch*, how should he else  
 cry out: *Loe here is water, what doth hinder*  
*me from being baptised?* yet we read not one  
 word of *Phillips* preaching of it to him. The  
 Author to the *Hebrews* (writing to this very  
 People) *Heb. 5. 12.* tells us: *They had need to*  
*be taught again, which are the first principles of*  
*the Oracles of God*; therefore it follows clearly,  
 they had been taught it, and had practised it as  
 the 6. chap. 1. 2. v. proves. (as I said before.)

Mr. *Danvers* goes on, and affirms, that we  
 find not the least mention of it in any of the Churches  
 in the New Testament, neither in *Samaria* after  
*Phillip* had baptised them, nor *Corinth*, *Philippi*,  
*Collossia*, *Theſſalonica*, *Rome*, *Galatia*, *Smyrna*,  
*Thyatira*, *Pergamos*, *Sardis*, *Philadelphia*, nor  
*Ephesus*.

Answer. I cannot but admire at such affirmations (the  
 Lord open his eyes) I'll proceed; and first, as  
 touching the Church in *Samaria*, 'tis granted  
*Phillip* did not lay hands on them, after he had  
 baptised them; he being only a *Deacon*, it might  
 not upon that account concern, or belong to him  
 to Impose hands on them; and besides God had  
 other work for him to do; viz. the Conversion  
 of the *Eunuch*. Yet most evident it is, when the  
 Apostles, and Brethren at *Jerusalem*, heard that  
 the People in *Samaria* had received the Word  
 of God, and were baptised; rather then they  
 should

should lye short of any part of their duty, especially that in which so great a blessing is *promised*, they would send *Peter*, and *John*, to pray and lay their hands upon them; and that it was not for the extraordinary Gifts of the Spirit, hath been clearly proved; And as concerning the Church at *Rome*, 'tis said plainly *Rom. 6. That they had obeyed from the heart that form of Doctrine delivered to them*: And what form of Doctrine can the Apostle intend there, save that spoken of in *Heb. 6. 1, 2.* we read of no other form of Doctrine, delivered to the Saints for their obediences. And as concerning the Church of *Ephesus*, we read of their coming under this Ordinance, when they first were planted, *Acts 19.*

And now, dear Brother, as touching some of the other Churches you speak of, I grant we do not read of their coming under the practise of this Ordinance; yet what doth this make against it? For I pray consider, where do we read of their Repentance, of their Faith, or of their being baptised, or their believing of the Resurrection of the dead, or Eternal Judgement? there is nothing spoken of several of the Churches, concerning any of these other Principles; and very observable it is, that we do not read of any of the Churches, save one, or two, who did practise the Ordinance of the Lords Supper: yet I do not doubt but you conclude, all the Churches of the Saints did continue in the practise of it, for the way of God was one and the same in every Church, *1 Cor. 4. 17.* If in some places of the

Scripture it is spoken of, to be the duty, and practise of the Saints, though not expressed in all places it matters not; for if that which is the duty of one Believer, as a Believer be the duty of every Believer, then there is no need for the Almighty, to speak of every particular Churches obedience, either to Baptisme, Laying on of hands, or the Lords Supper, &c.

One thing I cannot but call over again, owned, and confessed by Mr. Danvers; (*viz.*) *that there is a Laying on of hands reckoned amongst the Principles of the Doctrine of Christ.*

'Tis well he will grant this; nay, and it is one of his first teachings, he also doth acknowledge; then I hope he will allow us to say, Christ taught a Laying on of hands as a foundation principle: and if he taught it, 'twas that it might be practised as a rudiment, foundation, or beginning truth, & then ought not all of necessity to yield obedience there too; ought not a practical foundation truth to be obeyed by all? for as every particular Person is actually to repent, believe, and be baptised, so each one ought to come under the practise of Laying on of hands, it being a principle of the same extent, nature, and quality, with the other, and joyned to them; and it cannot be said to be obeyed otherwise then by practise, as in Baptisme, I do not yield obedience by believing, other Persons were or ought to be baptised, but by being baptised my self. We do grant that some act done upon, or practise done by others, may be teaching to us, though not being engaged in our own Persons to do the same, but then

then it must not be any such fundamental principle, and practice as this, being of the same nature, that is to say with Repentance, Faith, and Baptisme; will it serve my turn to believe 'tis another Mans duty to repent, surely no, I must repent my self, and believe my self, or else I am under the neglect of my duty.

And whereas you in page 43. tell us, of other *beginning teachings, proper for all baptised Babes.* Objection.

You pretend to *take up the stumbling block out of the way of Gods People*: But in this 'tis palpable you rather cast one in their way; will you make new foundation Principles, or call those beginning Principles of Christs Doctrine, or of Church Constitution, which God no where so calleth? We say, such only are to be accounted, or reckoned, beginning, and foundation Principles, which the Word of God dec areth so to be. Answer.

*Secondly*, It appears as if you would make Laying on of hands, for miraculous healing, to be the Laying on of hands, *Heb. 6.* which hath been fully answered again, and again; And you should have refuted Mr. Griffith, and Mr. Rider, before you insisted upon this, I think it needless upon that account to speak any thing to it; shall only refer the Reader to those excellent Books for satisfaction. But this I must say, that, that Laying on of hands for healing, doth not belong to Babes as such, strong Men, and Fathers may be sick, and have need of it, as well as others, besides this sort, doth not concern all (only sick Persons), and may be practised often again, and again, as oft as Persons may be sick, or under

under bodi'y infirmities; but that principle that is one of the beginning words of Christs Doctrine, or Foundation, is only to be laid, or practised once, *Heb. 6. 1.* Not Laying again, &c. Unbelievers had hands laid upon them for healing, and therefore I might also argue it appertains not unto Babes as such; anointing with oyl is left as the Ordinance for healing in the Church.

*Thirdly*, Mr. *Danvers* should make a difference, between that which Christ taught as a promise, or gift, to some particular Persons, and what he taught as a general practise, that which is minded in *Mark 16.* is laid down promisory wise, to such that should have the gift of Faith, or the Faith of Miracles \*, and therefore nothing to the purpose.

\*Will Mr. *Danvers* say, to drink poison, or any deadly thing, or take up Serpents, is milk for Babes.

*Fourthly*, You do not distinguish between the word, or Doctrine of Christ, and Miracles, which were for the Confirmation thereof, which in *Mark 16.* the Spirit doth *vers. 20.* which causeth your mistake.

But, Sir, do you not confute your self, by thus arguing? you owned even now the Doctrine of Laying on of hands to be a foundation principle of Christ; but this you speak of here, must needs be granted to be temporary, being for the Confirmation of the word, as your self confess, and every word, or Ordinance of Christ, as I have shewed, was more, or less confirmed with signes, and wonders, according to this promise of Christ. I shall say no more to this, but

2. *Object.* proceed to your next objection.

Page 44. *If every one of these principles in Heb. 6. 2, are so absolutely to be taken in by Babes, and*

*with*



without which we are not to esteem them communicable, what do you say to the Doctrine of Baptismes, in the Text one of the principles, must all be baptised with the Baptisme of the Spirit, and of sufferings, &c.

We answer by distinguishing between that Baptisme, that is a practical duty, and that which is taught, or laid down by our Lord Jesus to be believed, that Baptisme that is commanded, ought absolutely to be obeyed by every Babe; and 'tis as absolutely necessary for every Babe, to believe the Doctrine of sufferings; which Jesus Christ preached to all that would follow him, and be indeed his Disciples; this was that which he taught *Matth.* 20. 22, 23. to the two Sons of Zebedee, that they (and so consequently all the Children of God) should more, or less be baptised with: In the World (saith Christ) you shall have tribulation. *John* 16. 33. 'Tis necessary that every Saint should be instructed into this, and believe this, *Acts* 14. that through much tribulation we must enter <sup>22.</sup> into the Kingdom of God, and all those who will live <sup>2 Tim. 3. 12.</sup> godly in Christ Jesus, shall suffer persecution. We say not, that every one must actually forsake House, and Lands, and Life for Christs sake, and the Gospel, or else be none of Christs Disciples, but in holy disposition so to do, and when Christ calls them to it.

And now as touching the Baptisme of the Spirit, that the Spirit is promised to every true Believer, see *Joel* 2. 28, 29. which the Apostle Peter, *Acts* 2. 17. compared with *vers.* 38. 39. applies indefinitely to all penitent baptised Persons,

sons, whether *Jews*, or *Gentiles*, as their right by promise of the Father to receive, and not to them of that generation, but also to those that should repent, and be baptised, in all succeeding Ages; this promise is one and the same with that in *John* 7. 38 called *Rivers of water*, implying

\* Fillings with the Spirit may be taken in a comparative sense, God giving more, or greater measures of it in the New Testament dispensation, & since the Ascension of Christ then before. *fillings* with the Spirit. In *Acts* 2. 38. 'tis said to be the gift of the Holy Spirit. In *Acts* 11. 17. like gifts. In *Acts* 8. 15. the Holy Spirit. Which the Apostles in the belief of the promise, *Joel* 2. and *John* 14. 16. *Acts* 2. 38. prayed for; from which Scriptures 'tis apparent, that all Believers are under the like promises of the Holy Ghost or Baptisme thereof upon like terms of repentance, Faith, &c. And according to the measure of Faith given us by Christ, may our Baptisme or fillings with the Holy Spirit be.

And thus it is the bounden duty of every sincere Soul, or Disciple, to believe he shall receive, or be baptised with the Spirit, (according as the will of the same Spirit is, *that divideth to every Man* the particular measures thereof) having the promise of a faithful, and never failing God to relie upon; provided he proceed, and go on in his obedience, as he is directed in the blessed Word, for the attaining of it.

Objection. But if it should be objected, none are baptised with the Holy Spirit, but those that receive it visibly, and in the extraordinary Gifts thereof.

Answer. I answer by denying it, and say, that then either there are no true believers now, or God doth not perform his promise, because none

receive the Spirit, but there are Believers, and God doth perform his promise; therefore Saints are baptised with the Holy Spirit now, 1 Cor. 12, 13.

And 'tis to be observed, that *Paul* in his Epistle to the Church of *Ephesus*, on whom he had imposed hands, *Acts* 19. 6. (and they did speak with tongues, and prophesied) takes no notice of those visible gifts, but saith, *In whom also after ye believed, ye were sealed with the Holy Spirit of promise, Eph. 1. 13.* plainly shewing that, that is the great benefit received, and enjoyed by Believers to be sealed by the Spirit, and the Baptisme thereof, 'tis not matter of rejoycing so much to work miracles, as 'tis to know *our names are written in Heaven*, and thus we have explained the Doctrine of Baptismes; and from hence we may see, that it is the duty of baptised Believers as such, to wait upon God for the Baptisme promised, in whose power only it is to give it, and who alone is the Dispenser, and Administrator thereof.

Now to what you mention in the third place, *Objection* pag. 45. *That the Laying on of hands, Heb. 6. 2. may respect the Laying on of hands upon the Ministry, for their solemn investure into their Office, whether Deacons, Elders, or Messengers, which you say is necessary to be taught, known, and understood by all; though all are not commanded into the personal practise of it, for all are not Prophets, Apostles, Teachers; and 'tis most remarkable, that the Doctrine, or teaching of Laying on of hands, is all that is mentioned in this Scripture; all baptised*

Be-

*Believers must be taught it, that's plain, but that they are obliged therefore to practise it, is not here, or else where to be found.*

Answer.

And before I come to give a further answer to this grand Objection, I can't but observe your remarkable ignorance, & mistake; you say, the Doctrine, or teaching of Laying on of hands, is all that is mentioned in this Scripture; why do you speak thus of Imposition of hands only? may you not as well speak so concerning Repentance, Faith, and Baptisme, as of this principle? they also are necessary only to be taught, and known by all, and none concerned in the personal practise of

By this Argument he excludes the practical part of the other principles.

them; if you say right, would any judge this good Divinity? what reason can you give seeing all the four are practical Ordinances? that the three first should be taught, so as to be personally practis'd by all, and the other only to be believ'd; though what you mind here hath already been fully answered, yet I shall endeavour (God assisting) to examine this Text a little further, and shall do my best to evince, and make most evident, that the Laying on of hands in this Text, cannot intend, or be meant that upon Church Officers; but must of necessity mean that sort now contended for, and I am the rather willing to speak further to this Objection, because this being answered our work is done.

*First*, Now then first of all take notice that the Apostle is a speaking only here of the first Principles of the Doctrine of Christ, are they not so called? (*i. e.*) *Doctrina Christiana Initia, seu rudimenta*: *The beginnings, or rudiments of*

*Christ*

**Christian Doctrine.** Or as Beza, *Prima Christianismi principia* : **The first principles of Christianity.** Now Laying on of hands on Officers, is not a beginning Principle, 'tis not of the Alphabet of Christian Religion, I think you will not dare to affirm it so to be; May not a Church, or People, profess, and practise the first, or beginning Principles of Religion, and proceed very far in the way of Christianity, and yet have no Officers orderly ordained amongst them.

But *Secondly*, These are principles, that appertain to the foundation of Gods House, or such upon which the House is built, or which give being to it, they are all equal in kind, nature and quality, and one not to be without the other, God having joined them together as all of one rank, for the bearing up this Spiritual Fabrick, see *verf. 1.* But Laying on of hands on Officers, is an Ordinance of another rank, and nature; a Church must be first built, gathered, or constituted, and Persons must have made a considerable progress in the Profession of Religion, before they can orderly be chosen, or ordained, to the Office of Deacons, Elders, or Messengers; in short, Officers are not for the being, but for the well being of the Church, and therefore such a Laying on of hands cannot be intended here: We read of Churches who had no Officers amongst them. If Mr. *Danvers* were required to preach unto a People, which are the fundamentals of a Gospel Church (*viz.*) what Persons ought to do, that so in an orderly way they

they may be Congregated together, in the fellowship of the Gospel, or be made Members of the visible Church, would he tell them Laying on of hands on Officers is one principle? Surely he would preach no such Doctrine; he would not affirm this to be one of the Rudiments of a Christian practise (that which first of all a Christian should be instructed in, that he may have a being in Gods House,) nor a foundation Principle of Church Constitution, that this Laying on of hands, spoken of here, is so; nothing is more evident, for if it be a principle of the foundation, &c. either it must be, say I, a fundamental of Salvation, or else of Church Constitution; but none will say of the former, therefore it must be of the latter.

*Thirdly*, That it cannot intend, or mean Laying on of hands on Church Officers, might be made further to appear, because 'tis joined to, or coupled with Baptisme, in order of words; what reason can be given, why Laying on of hands on Officers, should be by the Spirit of God laid down after this sort? Repentance from dead works, *And* Faith towards God; the Doctrine of Baptisme, *And* Laying on of hands; Resurrection from the dead, *And* Eternal Judgement: May we not safely argue as we do, (*viz.*) that the Laying on of hands, which follows here in order of words, is that which followed in order of practise? see *Acts* 8. 17. and 19. 6. And is not this according to that you acknowledge to be sound reasoning, in another case upon *Mat.* 28. 20. *Mark* : 16? that Baptisme mentioned in

the



the Commission joyned to, and following Faith, and illumination, in order of words, is that which the Apostles in order of practise (*viz.*) after Faith, and illumination, did baptise with, *Acts 2. 41. Acts 8. and Acts 10.* But that was the Baptisme of water, and therefore that is the Baptisme only intended in the Commission, &c. And thus by comparing Scripture with Scripture, we may come to be satisfied in those things, which may at first seem doubtful to us.

*Fourthly*, It cannot be meant here, because all the whole Church of the *Hebrews*, as well as the Church in *Samaritan*, *Acts 8.* and so consequently all other Churches) had laid, or come under this principle, as they had laid Repentance, Faith, and Baptisme, when they were Babes; Now, who can reasonably imagine, either of these two, (*viz.*) that the whole Church of the *Hebrews* were Officers, or that Officers are Babes in Christ? But I shall say no more, only add something out of a Treatise of Doctor *Taylor*, full to our purpose in hand, which considering the learning, and worthyness of the Author, I judge may to some Persons be usefull; what he minds take as followeth, speaking concerning Laying on of hands, called Confirmation: "We have seen (saith he) the original from Christ, the practise and exercise of it in the Apostles, and the first Converts in Christia-

That this is the Laying on of hands upon baptized Believers, is easie to understand.

1. Because it was taught to Babes, *Heb. 5. 12.*

2. Babes are capable of it, or meer subjects thereof.

3. Babes have need of it as Children of milk.

4. Babes we read were in the prachs thereof, *Acts 8. and 19.*  
5. Because it belongs to them as such, and as such they were at first taught it, *Heb. 5.* and 1. 2. this cannot be said of any other sort.

D. Taylors  
Discourse  
of Confir.  
Pag 45. 46.  
47. 48.

nity : That which I shall now remark is , that  
this is established , and passed into a Christian  
Doctrine; the warranty for what I say , is the  
words of St. Paul , Heb. 6. 1. where the holy  
rite of Confirmation , so called from the ef-  
fects of this administration , and expressed by  
the ritual part of it; and Imposition of hands , is  
reckoned a fundamental point; and here are  
six fundamental points of St. Pauls Catechisme,  
which he laid as the foundation , or beginning  
of the Institution of the Christian Church ; and  
therefore they which deny it , dig up foun-  
dations. Now (saith he) that this Imposition  
of hands is , that which the Apostle used in  
confirming the baptised , and invoking the  
Holy Spirit upon them , remains to be proved;  
which he endeavours to do : First , by shew-  
ing it cannot intend Absolution , page 46.  
Secondly , It cannot be meant (saith he) of Or-  
dination; and this is evident :

*First* , Because the Apostles (says he) would  
henceforth leave to speak of the foundation ,  
and go on to perfection , that is to higher My-  
steries; now in Rituals there is none higher  
then Ordination.

*Secondly* , The Apostle saying he would speak  
no more of Imposition of Hands, goes present-  
ly to discourse of the misteriousness of the E-  
vangelical Priesthood , and the honour of that  
Vocation , by which 'tis evident he speaks  
nothing of Ordination in the Catechisme,  
or Narratives of Fundamentals.

*Thirdly* , This also appears from the con-  
text,

“text, not only because Laying on of hands is  
 “immediately set after Baptisme, but also be-  
 “cause in the very next words of his Discourse,  
 “he does enumerate, and appoition to these Or-  
 “dinances, their proper proportioned effects to  
 “Faith, and Baptisme, illumination to Laying on  
 “of hands, tasting the Heavenly gift, and being  
 “made Partakers of the Holy Spirit, by the  
 “thing signified declaring the sign, and by hopes  
 “of the Resurrection tastes of the good things  
 “of the World to come; He that falls from this  
 “state, and turns Apostate, from this whole  
 “dispensation digging down, and turning up  
 “these foundations, he shall never be built a-  
 “gain, he can never be baptised again, and  
 “never confirmed any more; If he remains up-  
 “on these foundations, though he sins, he may  
 “be renewed *διὰ τὴν μετανοίαν*, by Repentance, and  
 “by resurrection of the Spirit, if he had not wholly  
 “quenched him; but if he renounces the whole Co-  
 “venant, disown, and cancel these foundations, he  
 “is desperate, he can never be renewed; this is  
 “the full explication of this excellent place (saith  
 “the Doctor) and other ways it cannot be expli-  
 “cated, but therefore into this place any notice of  
 “ordination cannot come, no sence, no mystery can  
 “be made of it, or drawn from it, but by the in-  
 “terposition of Confirmation: the whole Context  
 “is clear, rational, and intelligible. He cites  
 Calvin, and Chrysostome, as speaking the same  
 things upon this place, page 30.

To these I might add *Estius* on Heb. 6. 1, 2. *Estius* on  
 “*Ita* (saith he) *non dubitandum est ut non intelligatur* of that Heb. 6. 1, 2

68 *Darkness, and Confusion vanquish'd,*

“*Laying on of hands, which was administred to the  
“faithful presently after Baptisme of which St. Luke  
speaketh, Acts 8. & Acts 19. I might produce Gro-  
rius, & Heming, and several other modern Authors,  
upon the same place: But having, I remember,  
upon occasion mentioned several before else  
where, I shall close this with a passage out of*  
Erasmus *Erasmus on Heb. 6. 1. “The first step to Chri-  
on Heb. 6. 1. “stianity (saith he) is Repentance of our former  
1, 2. “life, next that Salvation is to be hoped from God,  
“next that we be purged in Baptisme from our filth,  
“next that by Laying on of hands we receive the  
“Holy Spirit, &c.*

## CHAP. VI.

*Opening, and further proving of Laying on of hands,  
from Acts 8. 16. 17. and Acts 19. 6. also  
shewing the judgement of Ancient, and Modern  
Writers upon those two places.*

**M**R. Danvers having laboured to weaken  
the proof of our practise from Heb. 6. 1,  
2. though all he says, you may see, signifies no-  
thing comes page 45. to examine Acts 8. 17.  
and 19. 6. which we affirm to be full presidents,  
for Laying on of hands upon baptised Believers.  
The somme of his Objections, or the way he  
takes to in value what we infer from thence,  
Objection. take as followeth page 46. *As to that of Samaria  
it is said that several being converted in that City,  
and baptised by Phillip who wrought many Mira-  
cles,*

cles, and continued some time with them, Acts 8. 13. yet did not he impose hands upon them: that we read of, the Church of Jerusalem hearing that Samaria had received the Word of God, and that the Spirit was not fallen upon none of them, (viz.) in a visible manner, which was a Phrase attributed to those extraordinary measures, frequently given in those days, Acts 10. 44. which sometimes did fall upon them before Baptisme, and sometimes after, did send Peter, and John, who it seems were extraordinarily gifted by God, so that on whomsoever they prayed, and layd their hands the Spirit was visibly extraordinary, and immediately given, and 'tis said they laid their hands upon them; but how many 'tis not said. Surely not upon all, for Simon by his prophane offer discovered he had neither lot, nor part therein, though baptised, &c.

The first thing he seems to hint at, as an Objection against our practise from this place, is this (*viz.*) because **Phillip laid not his hands upon them, after he had baptised them:** Which we have answered already; but this I must needs say now, that if Peter, and John laid their hands on those baptised Believers in Samaria, as Men which were miraculously gifted, or by virtue of their extraordinary attainments it might seem strange that Phillip laid not his hands upon them, because he, though but a Deacon, was endowed with those extraordinary Gifts, and had wrought wonderful signes, and miracles in the same City before; The reason, therefore, why Phillip did not impose hands upon them, was because he was not ministerially ca-

Answer.

70 *Darkness, and Confusion vanquish'd,*  
paciated so to do, it not belonging, or appar-  
taining unto him, upon the account of his Of-  
fice, nor his extraordinary Gifts, and endow-  
ments.

This also I might further make appear, be-  
cause the Church at *Jerusalem* did not send down  
to *Samaria*, Men as being simply indowed with  
miraculous Gifts, but such that had Ministerial  
power, and authority as the Servants of Christ,  
and in his name to compleat, and perfect what  
was wanting amongst them.

Dr. Ham- " 'Tis an Act (saith Dr. Hammon) reserved to  
mon in his " the Rulers of the Church, and not communicated,  
Annot. on " or allowed to inferior Officers, such as Phillip the  
Acts 8.17. " Deacon here.

But now whereas Mr. *Danvers* doth seem to  
affirm, that as some in the primitive time had  
the gift of healing, so also others had the gift,  
or power to give the Holy Spirit, 'tis utterly de-  
nyed, and the contrary has again, and again been  
proved, for that 'tis only the gift of God, and  
Christ's blessed prerogative, they were found in  
their duty, they prayed, and laid on their hands,  
and left the issue to God, to give the Spirit,  
according to his promise, and good pleasure of  
his will.

Objection. But probably, some may object, we read of  
none but the Apostles that laid hands on bap-  
tised Believers, and though they acted not by ver-  
tue of their miraculous endowments, nor had power  
to give the holy Spirit, yet they might act herein,  
by vertue of their extraordinary call unto that  
Office.

You



You may say, they acted in all other Ordinances (yea, and did whatsoever they did in the worship and service of Christ) by virtue of the said extraordinary Call unto the Ministry, as well as in this: And so nothing which the Apostles practised is a president, or a rule unto us (as some ignorantly have affirmed, unless so called of God, and endowed as they were.)

Answer.

*Secondly.* Had not *Matthias* the same power to administer Ordinances (who was mediately called to his Office by the Church) as the other Apostles, who were immediately called by Christ Jesus? and is not the end, and work of the Office (however called to it) one, and the same? (*viz.*) *the work of the Ministry, the per-* Eph. 4  
*fecting the Saints, and edifying the Body of Christ.*

*Thirdly.* We read hardly of any that preached the word Authoritatively, or officiated in any Gospel administration, by virtue of their Office, besides the extraordinary Apostles, and therefore if what they did be not a Law, or rule to us, and to all ordinary Ministers, unto the end of the World, we shall be at a loss in many other respects; It must therefore of necessity be granted, that whatsoever they taught, and practised as an Ordinance of Jesus Christ, and foundation principle of his Doctrine, they delivered it unto faithful Men, that were their Succeeders, that they might be able to teach others also †, and † 2 Tim.  
this agrees with that *Phil. 4. 9. Those things that* 2 3.  
*you have both learned, and received, heard, and seen in me do, and the God of Peace shall be with you.*

*Fourthly*, Had it been a service for that day only, and none to be the Administrators thereof, but those great Apostles it would not have been left as a standing, or foundation principle in the House of God, and been joyned to Faith, and the resurrection.

In the second place, he would make us believe (if he knew how) that the end of that administration was for the extraordinary, or visible Gifts of the Holy Spirit, which at the beginning of this Treatise, we have clearly refused, and answered; yet this I shall say further, (*viz.*) that by his way of arguing, the Apostles resolved that all the Church at *Samarita*; yea, and that also at *Ephesus*, both Men, and Women, should have the extraordinary Gifts, since they laid their hands upon all that were baptised, without exception; Nay, further it follows roundly, that where ever the Apostle found any particular Believer, Disciple, or Disciples, that had not received those visible, or extraordinary Gifts, they were to lay their hands upon them to that end: For I presume Mr. *Danvers* doth judge, had *Paul* found twelve hundred, as he found twelve at *Ephesus*, who had not received, nor heard of the Holy Ghost, he would have laid hands laid upon them; which doth presuppose also; that those miraculous Gifts were promised, and doth belong unto every particular Soul in the Church of God, which is directly contrary to *1 Corinths*. 12. 4. 7. 8. 9. and 29. 30. for though (as we have proved) the Holy Spirit be promised to every sincere obedient Soul, or Believer

liever in the Lord Jesus Christ, yet are not the extraordinary Gifts promised to any in particular; being only reserved in the bosom, or breast of the Almighty, to whom, who, and after what manner he will distribute them. **There are** (saith our Apostle) *1 Cor. 12. 4. Diversities of Gifts, but the same Spirit; to one is given by the same Spirit, the word of Wisdom; to another the word of Knowledge; to another Faith; to another the gift of Healing, by the same Spirit\**; to another the working of Miracles; to another Prophecy; to another discerning of tongues, v. 8, 9, 10. **are all Prophets? are all workers of Miracles? have all the gift of healing? do all speak with Tongues? &c.**

\*The Spirit divided each to every Man severally, as he will, *1 Cor. 12. 11.*

From hence nothing can be more clear than this (*viz.*) that though all have right to the Spirit, yet but very few have the extraordinary Gifts thereof.

The *Third* thing Mr. *Danvers* doth seem to affirm, is this (*viz.*) all in *Samaria*, that were baptised, had not hands laid upon them; because it is said of *Simon*, he had no part, nor lot in that matter. Here he begs the question, taking it for granted, that *Simon* had not hands laid upon him; for in this Mans Judgement, why might not *Simon* have lot, and part in that matter? If by lot, and part, be meant the visible, or miraculous Gifts of the Spirit, since Hypocrites may partake, or share of them; as our Saviour plainly signifies, as also doth our Apostle, *1 Corinth.*

*Mat 25. We have cast out Devils in thy name.*

13. 1, 2.

*Secondly*, He might come under the Ordinance,

nance, and yet for as much as his heart was not sound, and right with God, he might not have any part, or lot in the reception of the blessed Comforter, the Spirit of promise; which the World receiveth not, nor can an unsanctified heart partake of.

*Thirdly*, By lot, or part in that matter, may not be meant, of partaking of the ritual, or external part of the Ordinance, but rather it refers to that desire of his, to have power to be an Administrator of it upon others, so that the Holy Spirit might be given: to those he laid his hands upon. But

*Fourthly*, If we should grant *Simon* had not hands imposed upon him \*, yet would it not hurt our cause in the least, because he might be discovered to be an prophane Wretch, before it came to be his lot to partake thereof; if therefore it doth appear, and may be granted, that all those that were baptised in *Samarita*, came under this appointment save *Simon*; we have as much as we need, or do desire: And surely this cannot rationally be denied by any that read the words *vers.* 12. When they believed they were baptised, both Men, and Women; compare this with *vers.* 16. that the Holy Spirit was fallen upon none of them †, only they were baptised in the name of the Lord Jesus; must not they, and them, mean all those who are said to be baptised? so likewise when 'tis said *vers.* 13. they laid their hands upon them; doth not them intend the very same they prayed for? and shall we think they did not pray for them all? had

! \* Which  
I rather  
incline  
too.

† M. Black-  
wood the  
emphasis  
lies in this  
pronounce  
relative  
they, the  
antece-  
dent here-  
unto must  
needs be  
the bapti-  
sed, &c.

not

not all the like need of the Spirit of God? and and is it not promised to all the Sons, and Hand- maids? shall we think the Apostle did not pray for the Women, as well as the Men? the weak- er Vessels, as well as for the stronger, in *Matth.* 28. 19, 20. (as 'tis well minded by Mr. *Fisher*,) 'tis said, *Go teach all Nations, baptizing them;* and in the words following, *teaching them, to ob- serve all things that I have commanded you.* By them must needs intend them all, and every of them, that were made Disciples, and bap- tised.

One word or two further I would mind, con- cerning what Mr. *Danvers* objects against us, from *Acts* 19. 6. from the effects that followed this administration, he still argues as if that were the absolute end thereof: Which, as a great Do- ctor well observes, is too "*trifling a fancy, to be put in balance against so sacred an Institution.*" But let us examine this Scripture a little more: *Have you received the Holy Spirit, since ye be- lieved?* (saith our Apostle.) They said unto him, *We have not so much as heard, whether there be any Holy Spirit. Unto what then were ye bap- tised, &c.* Two things are very remarkable from the Text,

*First*, That the Ho'y Spirit (according to the sence that the Apostle makes inquiry, after their reception of it, is the absolute, and un- doubted right of every baptised Believer in Christ Jesus, it appears from these two expres- sions: *Have ye received the Spirit, since ye believed?* (No.) *Unto what then were ye bap- tised?*

*rised* ? It seems strange to me (as if *Paul* should say) that you believing in Christ, and having been baptised, and yet have not received the Holy Spirit, since this is the great Legacy, our Lord, and Master, left to every one of his Disciples.

*Secondly*, 'Tis evident that, whosoever was Baptized in the Name of the Lord Jesus Christ, were instructed into the Promise of the Holy Ghost, and so consequently into Laying on of Hands, which was very outward Ceremony, or Ministry of it, which belonged to them as Persons so considered. *Paul* seems to call in question their Baptisme, since they were wholly ignorant of that glorious Promise of blessing that is annexed thereunto; which considered, may fully satisfy any Un-biased Person, that the extraordinary or miraculous Gifts could not be the end of this Administration: and touching those Effects that followed 'tis clear. The like Effects followed other Ordinances as well as this.

Object.

And whereas Mr. *Danvers* presumes to say *They were some of the Church of Ephesus*; and again, *not the whole Church*.

Ans.

*First*, Can it be thought that those were at that time Members of the Church; and yet so ignorant of the Holy Spirit; and surely *Paul* would not have baptized them again, if they had been Members of the Church before.

*Secondly*, They are not called the Church, nor of the Church, nor some of the Church, but certain Disciples; yea, and such also as it



appears, that were only Instructed into the baptisme of *John*.

*Thirdly*, Though we read but of twelve that had hands laid upon them; which was the number of the Men \* that *Paul* found at that time, who lay short of their Duty and privilege in that respect; since we see the Spirit was their right, as baptized Believers, it follows that it was and is the duty of every Believer to yeild obedience to this Ordinance, as well as it was the duty of those twelve. The way of God touching the Administration of Gospel Institutions, being one and the same in all the Churches of the Saints, notwithstanding what hath already been offered, may be a satisfactory Answer to Mr. *Danvers*, concerning what he minds from those two places of Holy Scripture; yet because I find so many Learned Men, both ancient and of latter times, agreeing with us in their Expositions, or Commentaries upon these two Places; and not knowing but their Words may with some take more place then what such a one as I may speak: suffer me to Cite a Passage or two.

*Cyprian* speaking of *Acts* 8. 17. (Saith) "It was not necessary that they should be baptized again, only that which was wanting, was performed by Peter and John, that by Prayer and Imposition of Hands, the Holy Spirit should be invoked."

How many women is not expressed, they are seldom the lesser number.

*Cyprian* Ad. In. Eucant  
He lived according to Perkins  
A. D. 240.

Saith *Hierom* in the *Acts* of the Apostles, We find another Instance of the Celebration of this Ritual Mystery, for it is signally expressed of *Luciferum*.

*Hierom*. c. 3. Adv.  
*Luciferum*.

78 or, Truth in his primitive purity.

"the Baptized at Ephesus, Paul first baptized them and then Laid his Hands upon them, and they received the Holy Spirit. And these Testimonies are the great Warranty for this holy Ordinance.

See Dr.  
Jer. Tay-  
ler, page  
43.

Euclerites (is cited by Dr. Tayler) speaking thus. "The same thing that is done now in Impo-  
"tion of Hands on single Persons, is no other then  
"that which was done upon all Believers in the  
"descent of the Holy Spirit.

He mentions Zanchius; "I wish that the Ex-  
"amples of the Apostles, and Primative Church-  
"es were of more value amongst Christians. It  
"were well if they were so. (saith the Doctor) but  
"there is more then meer Examples; these Examples  
"of such solemnities, the Apostles are our Masters  
"in them, and have given Rules and Presidents  
"for the Church to follow, this is a Christian Law,  
"and Writen (as all Scriptures are) for our In-  
"struction.

Hestius on  
Heb. 6. 2

Hestius affirmeth, that the Laying on of hands, mentioned Acts 8. 17. Acts 19. 6. By St. Luke,  
"Is that of Confirmation, whereby the Spirit of God  
"is given to Persons baptized, wherewith they be-  
"ing strengthened, confess the Name of Christ  
"undauntedly among the Enemies of the Faith.  
And again (saith he) "That Hands were wont  
"to be Laid upon Persons baptized, after the ex-  
"ample of the Apostles, all Antiquity teacheth.

Dr. Ham-  
mon in his  
Ann. on  
Acts 8. 17.

Dr. Hammon also in his Annotations saith,  
"That It was Confirmation, may appear pro-  
"bable, because it so soon attended their Conversion  
"and Baptisme. When the Apostles which were

"at Jerusalem heard that Samaria had received the Word of God, they sent Peter, and John, vers.

"14. Which agrees well (saith he) with that of Confirmation, which is an Act reserved to the Rulers of the Church, and not communicated, or allowed to inferior Officers, such as Phillip the Deacon here.

"And then paraphrasing upon Acts 19. 6. he saith after this Paul by Imposition of hands, and benediction, gave them Confirmation, by which means the Holy Spirit came on them. In his Paraphrase on Acts 19.

Mr. Ralph Venning speaking of Acts 8. 17. and Acts 19. 6. gives his understanding upon them : That it was the practise of the Apostles, after they had baptised Persons, sooner, or latter, to lay hands upon them. See a Book new published called Vennings Remains pag. 129. 15.

Thus from what we, and others have said, I hope it may appear to all inquiring Souls, in opposition to what Mr. Danvers saith in page 47. that these two places are clear presidents, and rules for this practice, as well as Heb. 6. 1, 2. and other Scriptures, we have insisted upon, to the end of the World; for as much that there was a Laying on of hands practised immediately after Baptisme, and with much certainty upon every Member, or baptised Believer, and to such an end as may be, and is attainable in these times.

## C H A P. VII.

*Further shewing that Prayer, with Imposition of hands upon baptised Believers, doth remain for ever, as a standing, or perpetual administration.*

**B**Ut least any should still object, this Ordinance doth not continue, neither is the end attainable; now I am willing to condescend, to add two, or three Arguments, for the further evincing of these particulars. And

Argument  
1:

*First*, Because the Lord was pleased to bear witness unto, or own, crown, ratifie, and confirm this blessed word Ordinance, or principle of Christs Doctrine, with the like signes, wonders, and miraculous Gifts of the Holy Spirit, as he did any other Word, Command, Part, or Principle of the said Doctrine; Now that which was thus confirmed, and established, must needs remain in full force to the end of the World as our duty, to observe, keep, and practise; and very dangerous it is to seek, or labour to destroy, or make it void; for by the same Argument may an Enemy lay waite, and take away another; yea, and so consequently every one.

Argum-2.

Because, it is a foundation principle of the House of God, or one of the great Pillars (next unto Christ) upon which it is built, it must needs therefore remain; and very dangerous it is for any Man to take away, or remove a foundation stone.

'Tis

“ ‘Tis very absurd (saith Mr. Blackwood) to Mr. Black-  
 “ think that one of the six foundation principles, wood on  
 “ commended to us by the Apostle, should cease, Matthew  
 “ and all the other remain to the end of the World; pag. 688.  
 “ Nay, is not Imposition of hands placed in the  
 “ midst, betwixt Faith, and Repentance on the  
 “ one side, and Eternal Judgement on the other?  
 “ ‘Tis fenced in on every side, there is no coming to  
 “ slight; ‘tis absurd to think the Apostle would place  
 “ one temporary principle, that was to last but a short  
 “ time, amongst five perpetual Principles, and  
 “ call them all by the same name of a foundation, &c.

Thirdly Because the promise of the Holy Spi- Argum. 3.  
 rit is very extensive; ‘tis made to all believing  
 Souls to the end of the World, and it is made,  
 ‘tis evident, unto Persons in their obedience, to  
 the duty that is enjoyned *Marsh. 28. vers. ult.*  
*teaching them to observe all things whatsoever I have*  
*commanded you, and Lo I am with you alwayes to*  
*the end of the World; if you love me, keep my Com-*  
*mandements, and I will pray the Father, and he*  
*shall give you another Comforter, that he may abide*  
*with you for ever, even the Spirit of truth, which* John 14,  
*the World can not receive, &c.* 15, 16, 17.

Doctor *Jer. Taylor*, whom I have had occa- Dr. Taylor  
 sion to cite once, or twice before, speaks ex- Discourse  
 cellently concerning the perpetuity of this parti- on Confir.  
 cular Ordinance, we now contend for; And pag. 53.  
 from this very ground take his own words:

“ The perpuity of this holy Rite appears:

First, “ Because the great Gift of the Holy  
 “ Ghost was promised to abide with the Church  
 “ forever: Repent, and be baptised every one

"of you, and ye shall receive the Gift of the  
 "Holy Ghost; not the meanest Person amongst  
 "you but shall receive this great thing; for the  
 "promise is unto you, and unto your Children,  
 "and to all that are afar off, even so many as  
 "the Lord our God shall call; this promise is  
 "made to all, and unto all for ever. And pre-  
 "sently speaking as to Laying on of hands, as  
 Gods way for the ministring of it: "I say such  
 "a solemnity (saith he) 'tis not easie to be sup-  
 "posed, should be appointed; that is, It is not  
 "imaginable that a solemn Rite, annex'd to a  
 "perpetual promise, should be transient, and  
 "temporary; for by the nature of relatives,  
 "they must be of equal abode; the promise is  
 "of a thing for ever: the Ceremony, or Rite,  
 "was annexed to the promise, and therefore this  
 "also must abide for ever.

Argum. 4. *Fourthly*, Because the Spirit which is promi-  
 sed, is the Comforter that leads into all truth,  
 and helps the Saints in their Testimony, and  
 sufferings for Christ; and 'tis that by which they  
 are sealed also unto the day of Redemption,  
*Eph. 1. 13. Who after that that ye believed, were*  
*sealed by the Holy Spirit of promise.* "He speaks  
 "it to the *Ephesians*? who well understood his  
 "meaning, by remembring what was done to  
 "them by the Apostle; who a while before,  
 "after he had baptised them, laid his hands up-  
 "on them (saith the Doctor) so they re-  
 "ceived, and were sealed with the Holy Spirit  
 "of promise.

Now have not we, and the Saints of this Age,



the as much need of the Spirits guidance; and to be  
nght helped in our Testimony, and born up, and  
the comforted in our sufferings, and temptations as  
ren, the Saints of the former Ages; and have we not  
y as much need to be sealed by the Spirit of pro-  
e is mise as they had? why then should we not be  
pre willing to wait upon God, in the same way that  
as God hath prescribed, for our receiving a further  
uch encrease of it, even in that way which the pri-  
sup mitive Saints did yield obedience.

But may be, some will say, we have the Holy Objection.  
o a Spirit in as great a measure as you, who never  
and same under Laying on of hands; and what great-  
es, er measure have you after your obedience there to  
e is then before.

We dare not boast of our indowments; we Answer.  
this are poor & needy, and therefore willing to make  
use of all advantages, and be found in every Ordinance,  
th, that so we might meet with more of Christ,  
and of his Spirit; and if you have so much, that  
and you need not pray, nor use the means God directs  
ney to, for the obtaining more, 'tis a rare  
on, state you are arrived too: But if God be better  
ere then his word to you, we will not complain,  
aks he hath many wayes for the conveyance of his  
his Spirit into our hearts; and yet this is the great  
to Ordinance, for the distribution thereof unto  
e, baptised Believers: And we may say with one  
up of the Ancients: "By this rite of Imposition of  
re hands, God hath promised, and the Saints re-  
rit ceived the Holy Ghost; For though (saith he) the  
ge, Spirit of God was given extraregularly, and at  
as all times as God was pleased, yet this of Imposi-

84 *Darkness, and Confusion vanquish'd,*

"*tion of hands was διακονία πνεύματος*, this was  
 "the Ministry of the Spirit; we receive Christ  
 "when we hear, and obey his word; we eat Christ  
 "by Faith; and yet the blessed Eucharist is διακον-  
 "ία σώματος καὶ αἵματος, the Ministry of the  
 "Body, and Blood of Christ; the Lords Supper is  
 "appointed ritually to convey Christs Body, and  
 "Blood to us; so is Laying on of hands ordained ri-  
 "tually to give us the Spirit.

Now probable, some who are against the Ordinance of the Lords Supper, may say, they feed upon Christ, and have as much Communion with him, and Faith in him, as any of us, who often partake thereof; and may be have as much to say upon this account, as you have on the other, will you therefore neglect your duty, for time to come in breaking of Bread?

There is a promise of the Spirit made to Persons in Baptisme, yet some may say, they have more of the Spirit of God then you, or I have, who never were baptised. *Cornelius* though he had received a large measure of the Spirit of God, was (notwithstanding that) very willing to be baptised, and to do what ever *Peter*, from the command of the Lord *Jesus*, enjoyned upon him; and thus the Objection is answered.

Objection. *But* extraordinary effects did accompany this administration, and such do not follow now; therefore the thing you plead for is ceased.

Answer. Suffer *Jer. Taylor* to speak at this time, for I have largely answered this Objection, else where before I meet with the learned Doctor:

If

"If this be all (saith he) that can be said in opposition to it, it is infinite vain.

"*First*, In the dayes of the Apostles, the Holy Spirit did produce miraculous effects, but neither alwayes, nor at all in all Men; are all Workers of Miracles? do all speak with Tongues, &c. the wind bloweth where it listeth; some have Gifts after this manner, and some have Gifts after that.

"*Secondly*, These Gifts were not necessary at all times, any more then to all Persons, but the promise of the Holy Spirit did belong to all, & was performed to all, but not in the like manner. *Stephen* was full of the Holy Spirit; he was full of Faith, and power; the Holy Ghost was given to him, to fulfil his Faith principally; working Miracles was but Collateral, and incident; but there is also an infusion of the Holy Spirit to all, & that for ever; the manifestations of the Spirit is given to every Man, to profit with all: And therefore if the grace be given to all, there is no reason that the ritual ministration of that grace should cease, upon pretence that the Spirit is not given extraordinarily.

"*Thirdly*, Those extraordinary gifts were indeed at first necessary; (He gives several reasons thereof:) one because of them, who could not receive the understanding of an incorporeal nature; that if afterwards they be not so done, they may be believed by those things which were already done; Another because of the state of the Church: But the greater Gifts

“(saith he) were to abide for ever; therefore  
 “ ’tis observable that *St. Paul* says, that the Gift  
 “ of Tongues is one of the least, and most useles  
 “ things, a meer sign, and not so much as a sign to  
 “ a Believer, but to Infidels, and Unbelievers.

“ *Fourthly* To every ordinary, and perpe-  
 “ tual Ministry, at first there were extraordi-  
 “ nary effects, and miraculous Consignations:  
 “ We find three thousand Converted at one Ser-  
 “ mon, five thousand at another; and Persons  
 “ were miraculously cured by Prayer, at the vi-  
 “ sitation of the Sick; and Devils cast out in  
 “ the conversion of a Sinner: And now though we  
 “ see no such extraordinary effects, it follows  
 “ not that the visitation of the Sick, preaching, Ser-  
 “ mons, &c. are not ordinary, and perpetual  
 “ ministrations; and therefore to fancy, that  
 “ Invocation of the Holy Spirit, and Imposi-  
 “ tion of hands is to cease, when the extraordi-  
 “ nary, and temporary Contingencies of it are  
 “ gone, is too trifling a fancy, to be put into the  
 “ balance, against so sacred an Institution, re-  
 “ lying upon so many Scriptures.

*Fifthly*, He argues yet further, shewing  
 though the gifts of Tongues, and outward Mi-  
 racles, remain not with the Church, yet the  
 greater, or more transcendent gifts of the Spirit  
 do continue, (*viz.*) Sanctification, and Pow-  
 er, fortitude, and faith, Hope, and Love,  
 &c. “ *These are* (saith he) *the Miracles of grace,*  
 “ *to throw down the pride of Lucifer, to tread on*  
 “ *the great Dragon, and to triumph over our spi-*  
 “ *ritual Enemies, to cure a diseased Soul, to be*

“unharm’d by the poyson of temptation; &c. This  
 “is more then to receive the Spirit; to a power of  
 “Miracles, and supernatural products in a na-  
 “tural matter; for this is from a supernatural prin-  
 “ciple, to receive supernatural aids to a superna-  
 “tural end, in the Diviner spirit of a Man; and  
 “this being more miraculous then the other, it ought  
 “not to be pretended, that the discontinuance of ex-  
 “traordinary Miracles, should cause the disconti-  
 “nuance of an ordinary ministration; and this is  
 “that (saith he) which I was to prove.

He proceeds to other reasons, but I think he  
 hath said enough; and therefore now I shall re-  
 turn to Mr. *Danvers* page 48. wherein he labours  
 against the stream, and would make us believe,  
 that the Laying on of hands upon *Timothy*, 2 *Ti-*  
*moshy* 1. 6. and 1 *Tim.* 4. 14. are one, and the  
 same; which must be rejected, since several  
 reasons have been given to the contrary, which  
 hath not in the least been removed by him, or  
 others. That *Timoshy* had hands laid upon him  
 twice, is evident; that is to say, soon after his  
 Baptisme, and when he was ordained to Of-  
 fice: One very good reason for it, is given by  
 Mr. *Blackwood*: “Paul (saith he) speaks of such  
 “gifts, as was given by the Laying on of his own  
 “hands\*; but the Imposition in Ordination, was\* τῶν χει-  
 “by the hands of the Eldership, 1 *Tim.* 4. 14. ῥῶν μ.  
 “where the Greek words are μὲτ’ ἐπιθέσεως,  
 “signifying a conjunction of Persons; but  
 “2 *Tim.* 1. 6. is διὰ ἐπιθέσεως, to denote the  
 “act of one Man.

And doubtless such an Exposition that Mr.

*Danvers* gives, doth to much reflect upon the Apostle; whose Soul hated nothing more then pride, and arrogancy: Surely he would not have appropriated that to himself alone, which was done by others as well as he.

But *Secondly*, I am perswaded, my Brother is sensible what has been said, in respect of those Gifts, which *Timothy* received through Layings on of hands, which hath been shewed by several Persons to be different, (the one only relating to his Office, or Ministerial power committed to him; the other, to such gifts that are proper, or do belong to all the Saints;) though of this he takes no notice.

I am loath to say, that Mr. *Danvers* in all that he hath done in his small Tract, has been to darken Council, with words without knowledge; yet it would make a Man admire, to consider how confusedly he hath writ upon this subject, he seems to blame us for being so positive:

Concerning what sort of Laying on of hands it is, that is intended in *Heb. 6. 1, 2.* which is as much as if a Schoolmaster should blame, or be angry with his Scholar, for affirming A is A, and B is B; Surely if we have not perfectly learned, our first lesson, or rudiments of our profession, we shall never be good Tutors of others; The Apostle blames the *Hebrews*, for being such ill Proficients, or dull Scholars that they

Heb. 5 22. had gone no further; and you seem to blame us for being gone so far, as to affirm positively which are the first principles of the Doctrine of Christ.



Christ. Sir, give me leave to tell you (what ever you may suppose) that it is as easie to know what Laying on of hands it is that is intended, *Heb. 6.* as to know what Baptisme that is, which our Saviour refers too, in *Mat. 28. 20.*

But *Secondly*, You may be assured of this, were we at a loss, or doubting in the case, we should never come to learn of you, for by your own grant, pag. 49. we may suppose you have not attained to a certain knowledge of it your self, nor are able to be positive in the case, many things being hard, and difficult to be understood (you say) with those that are ignorant wresters, &c.

No marvel, if ignorant Men are at a loss, and captivated in their understands, miserably abusing, and wresting those mysterious places, or things, contained in *Pauls Epistles*) when Men of knowledge shall loose themselves, in such a plain, and easie path. I knew a Man (some what like Mr. D.) who a little while ago, did not know, but that, that Baptisme, and Laying on of hands, &c. in *Hebr. 6. 1. 2.* might intend those legal washings, and Laying on of hands upon the heads of Bullocks, that were to be offered up for Sacrifice in the time of the Law (I am glad to find him of another Judgement) would Men but deny themselves, and not trust to their own understandings, they might soon see the way plain before them, that those first principles of the Oracles of God, which are called Milk for Babes, and not strong meat, are none of these things, spoken of by *Peter,*

90 *Darkness, and Confusion vanquish'd;*  
*ter, so hard to be understood.*

*But since Mr. Danvers says, he will not leave us in the dark, but resolves to give us his apprehension of this Text in which (he thinks he has the mind of Christ) we will proceed pag. 49, 50.*

Yet this let me premise before hand, that what he hath laid down, as his judgement on this Text, Mr. Tomlinson hath lately very well answered, and shewed his weakness, and the ridiculousness of such an Exposition (I fear he did not implore the Throne of grace for light, and direction, before he begun to write on this subject, he is so much beclouded, and darkened, concerning the meaning of this Scripture.) He conceives, that the six principles, mentioned here, are very comprehensive, and may take in the ten Commandments, the Lords Supper, and several other things; Nay (he says) that Repentance, and Faith, may comprehend all, both the negative, and positive part of holiness.

Answer.

If the whole of Religion, or Doctrine of godliness is comprehended, or intended by these six Principles; what reason can be given, why the Apostle should call them the first principles of the Doctrine of Christ? it would be a very improper thing, to call them the first that comprehend all, and there is none besides them; by this Argument, when the foundation is laid, the whole building is finished.

And if the whole of piety, or holyness, be included in the two first Principles: (*viz.*) Repentance, and Faith, there was no need for the Apostle to enumerate any more: Nay, and by this

See a little  
Treatise of  
Mr. Tomlinson lately  
printed  
pag. 22, 23

this Argument, sincere obedience to the Lord Jesus in Baptisme, and Laying on of hands, together with the belief of the Resurrection, and Eternal Judgement, is excluded, or not comprehended in the negative, or positive part of holyness, there is nothing of holiness in any of this; to very little purpose then hath he, and I, spent our time in writing about either of these Principles.

But again as Mr. Tomlinson minds, *How could it be the weakness of these Hebrews, that they had need to be taught them again? or how could the Apostle say, he would leave them to go on to perfection, &c.* "Surely if in these first Principles all Religion be comprehended, he would not do well to leave them; it might rather have been their perfection, ever to remain there (*viz.*) in preaching, studying, and practising of them, (and go no further;) or if we must needs leave them, we must leave all Religion, and holyness, and so turn Ranters, Atheists, or Quakers.

But again, if the whole body of Religion, and holyness is comprehended in these six principles, then no Christian had gone further: Nay, nor perfectly learned the *A, B, C.* of his profession, and we must alwayes be learning them, and so ever be but Babes \* in Jesus Christ; and no reason had the Apostle to blame the *Hebrews*, that they had gone no further, since in those

\* And  
sith these  
principles  
are in the  
Apostles

sence to be looked upon as Milk, and for Babes; what then is the meat? and who are the strong Men? Surely when we have done with our Milk, the Feast is ended; and there is no after dish, to speak according to the nature of this Metaphor.

be-

92 *Darkness, and Confusion vanquish'd,*  
beginning principles were comprehended the whole of their duty.

Again page 45. as Mr. *Danvers* would have Repentance, and Faith to comprehend all, both the negative, and positive part of holyness; so also he proceeds, to tell us, how comprehensive Laying on of hands is; and *That it takes in all sorts, that are spoken of: (viz.) Miracles, Healing, and Gifts, that were for the Confirmation of the Gospel, and for the investiture of Church Officers, &c.*

Answer. There is as much truth in this as in the former, and 'tis as good Divinity every whit; and when he hath answered our Arguments, against this strange Exposition, we will argue that point further with him. We have shewed why it cannot intend that upon Sick Persons, nor upon Officers of the Church; and as concerning extraordinary Gifts, for the Confirmation of the Gospel, if he mean that spoken of *Acts* 8. 17. and 19. 6. we utterly deny, as you heard, and clearly make forth the contrary, that it was not the end of that service, &c. no more then 'twas the end of Assembling together, Prayer, Preaching, &c. Sith such Miraculous effects followed more, or less every one of those, and other Gospel ministrations, as well as Laying on of hands upon baptised Believers: And this being considered, 'tis strange he should reason after this blind manner.

But we further say, that there is but one sort of Laying on of hands, intended or Comprehended in that Place, *Heb.* 6. 1, 2. Because

† Doth he  
not here-  
by make  
Laying on  
of hands  
for mira-  
culous  
healing a  
perpetual  
admin-  
stration  
it being a-  
part (in  
his sense)  
of the  
foundati-  
on of the  
House of  
God:

'tis

'tis expressed in the singular number, *Laying on of hands*, and not *Layings*, &c.

(Mr. Danvers saith) *This is a meer Criticism*, <sup>Object,</sup> and hath nothing of truth in it. (He Affirms) that *Laying on of hands*, is as plural as *Baptism*. And this is all the Answer he gives, see page 51.

If a bare Affirmation may be taken for a <sup>Ans.</sup> Proof in this, we are Answered; and Mr. Danvers hath done his business; (what is here more.) And I desire to know how he would write, were he to distinguish between one hand and several sorts, since *Hands* are in the Plural Number; the Administrator is not to Lay one only, but both his hands: there can be no distinguishing (If this Man is not mistaken) between one and divers kinds; for where ever the Scripture speaks but of one sort (in our Opponents judgment) 'tis Express, as it is here, (*viz.*) *Laying on of hands*, and so as plural, see 1 *Timoth.* 4. 14. I need not speak more, only Cite a Passage of a Learned Writer upon this very Place, and Objection; 'Tis most palpable apparent (saith he) "To such that are not asleep in their reading of that Text, *Heb.* 6. 1, 2. that it speaks in the singular Number, "of one *Laying on of hands* alone, and not of "Layings on of hands as it must have been expressed, had he meant more kinds of Imposition of hands then one; for though hands be the Plural Number, Yet *Laying*, which is the Phrase you speak too, or else you speak *Nihil ad Rhombum*, is a Substantive of the Singular

Note this distinction, which is very material, Gal. 3. 16.

Num-

93 *Darkness, and Confession vanquish'd,*  
Number, both in the English and the Greek.

But to proceed: Mr. *Danvers*, page 51. 52. gives us the ground of his Offence, and great trouble of spirit concerning the nature or manner of our asserting and maintaining of this Principle of Imposition of Hands.

*First*, Negatively, he tells us wherein his offence lies not, (*viz.*) *Not because we pray for a blessing upon our Brethren and Sisters, or for the practice or gesture of Lifting up, or Laying on of Hands; provided it be not urged as a thing of absolute necessity, &c.* But

*Secondly*, *When Imposed as an Institution of Christ, a beginning Doctrine, or Oracle of God, a Foundation of Christian Religion, to which every Member, and Disciple of Christ ought to submit, upon penalty of Non communion, for rejecting a Foundamental Principal, though not one word of Institution, Command, Precept, or Example for the same; and that under pretence of receiving more of the Spirit of Christ thereby, which is a Spirit of Love, Meekness, &c. There appears the spirit of uncharitableness, judging, rending, and dividing the body of Christ, and for asserting for Doctrine and practice the Customs, and Commands of Men: it is for these things our offences lies so well founded upon Deut. 4. 2. and 12. 23. Rev. 22. 18. Prov. 30. 6.*

Aniw.

Could we have such a liberty in our selves, as to make an holy Institution of Christ, only a formal or civil Ceremony, or Gesture, or a Thing indifferent, which we may do, or not do, Mr. *Danvers* would not be offended with us.

Se-



*Secondly,* Were it a true Charge he brings against us, he would have cause enough to be offended with us, but whether it be a Principle of the Doctrine of Christ, an Oracle of God and of Divine Authority, or a Tradition of Men, (which we contend about) let our arguments be well weighed, and the judicious and Impartial Reader judge between us: here is nothing offered in this place by our Opponent that deserves any further Answer; it calls more for Reprehension, then Confutation; who seems more uncharitably sensorious then Mr. *Danvers*, who adventures to Charge his Brethren, with that which their Souls do most abominate (*viz.*) tearing, deviding, and rending the body of Christ, and being guilty of Will-worship, nay under the dreadful Curse of Ading to the Word of God.

*Thirdly,* Whether we are guilty of Schisme, rending, and tearing the body of Christ, or those who neglect his Word, or Foundation Principle of his Doctrine (I might say reject it) is fully made manifest in a late Book Intituled, *The Searchers for Schisme Searched*, which hath not yet been answered.

*Fourthly.* May not the *Independant* and others Charge you upon the account of Baptisme, with rending and tearing the body of Christ, since you deny Breaking of Bread with them; upon that Consideration as we do with you about Laying on of hands, a Principle of the same nature and quality. Deth not Mr. *Wills* bring this In his late Charge against you, in much like words, as you Answer to do your for-

mer Book  
of Bap-  
tisme.

† Mr. Dan-  
vers' Book  
intitl'd  
Innocency  
and Truth  
Vindica-  
ted.

do here. And truly, if I mistake not my self, and the present Case depending between us; You have cleared us from Schism, and have well answered your self in your late Reply to him, Page 169, 170, 171. as you Say of Baptisme: Suffer me to speak of Laying on of hands, *There is nothing in the Principle it self, but what inclines to Piety, and Unity: It being designed by Christ not onely to promote Sanctification: but to further Love and Peace, in the way of Righteousness and Truth.*

Why should Baptism be esteem'd the whole and only visible inlet into the visible Church, it being but one of the Six Fundamental Principles of Church Constitution. Why should you have a greater esteem for one then for another Institution: Did you see Laying on of hands to be an Ordinance of the same nature and authority with Baptisme; I would hope you would not be of the mind some are of, ('tis a sad thing, when Persons shall make a Fundamental principle of Christian Religion, as an indifferent thing.) I have and desire to have a tender love to all that love the Lord Jesus; yet dare not violate that Holy Order he hath left in his Word; knowing how severely he hath manifested his displeasure, as the Scripture sheweth, against such who have failed, or been negligent therein: also I am sensible what the consequence of that Liberty some Contend for, may prove to be in the end.

*Fisibly,* Now, notwithstanding we grant Baptism is an Initiating Ordinance, yet not that alone

lone, "There are two Doors to be passed through, (as saith a Learned Writer) "before we can come, "adyta, & intima Ecclesie penetralia (viz.) Bap-  
"tisme, and Laying on of hands; whereof the lat-  
"ter properly and immediately gives admittance.

Mr. Hammons cites some ancient Christians, An Exer-  
speaking thus: "Confirmatione protinus datneſt Cit. p. 22.

"plena authoritas, & jus Corpori Christi ſangui-  
"nicum omnibus Fidelibus communicavis: (that  
"is) Confirmation (or Imposition of hands) forth-  
"with giveth full authority, and right of Commu-  
"nion in the Body, and Blood of Christ. And in  
another place saith the same Person: "He that  
"was not Confirmed, was not admitted to the Eu-  
"charist.

Doubtless if the Church of *Jules*, that was  
first planted in the order of the Gospel, is to  
be followed; or if that which was the way, and  
practise of some of the Churches, was the pra-  
ctise, and order of every Church, then both  
these Ordinances, as well as the other beginning  
Principles, must precede, or are prerequisite to  
Church Communion, and Fellowship.

But doth not this streighten, and narrow the in-  
terest of Jesus Christ. Objection.

Mr. *Danvers* reply to Mr. *Wills*, about Bap- Answer.  
tisme, is a very good answer: (viz.) "This  
"(saith he) is no other then Reformation in all  
"Ages (since the Antichristian defection hath  
"been charged with) and particularly that Re-  
"formation that hath been endeavoured in that  
"other Ordinance of the Lords Supper; there-  
"fore do the *Presbyterians* cry out against the

“ *Independents*, for sinful Schisme, Fomenters of  
 “ Faction, and narrowing of Christs Interest,  
 “ in their respective separations, and Church  
 “ Communion. The same do the *Prelates* say  
 “ to the *Presbyterians*; And the very same do the  
 “ *Papists* say to the *Episcoparians*

If Mr. D. in the work of Reformation doth excel, or hath more light then such he speaks of, in respect of Church Constitution, & Communion, and resolves to pursue his work, notwithstanding the reproach he meets with upon this Account, why should he blame us, who are according to our light, but a labouring after a pure, and perfect Reformation? or doth he judge, he hath got to such a degree of knowledge, that he is perfect, and needs no more light, nor instruction, and that the last stone of Reformation, & Restoration here is laid; because Baptisme shines forth in its primitive purity. Holy *Job* could say (such was his humility) *What I know not, teach thou me.* And *Appellos*, though mighty in the Scriptures, could stoop to the council, and instruction of *A-*

Acts 18. *quila*, and *Priscilla* though much inferior to him,  
 26. *who taught him the way of God more perfectly.*

*Sixthly*, Ought not we to stand fast, and hold the Traditions which we have been taught, and is not this worthy of Commendation? what saith the Apostle, 1 Cor. 11. 2. *Now I praise you Brethren. that you remember me in all thing, and keep the Ordinances as they were delivered unto you; and are we not commanded. to withdraw from every Brother that walketh disorderly, and not after the Traditions we have received.*

ceived. Besides, can we comfortably have Communion with such that oppose a holy Oracle, or Command of God? Nay, that render it nought else then a Tradition of Men, and an Antichristian forgerie, or innovation; ought not Communion to flow from Christian Union, especially in all fundamental principles of Church Constitution? ought we not in these things to be agreed, before we can in an orderly way sit down together?

*Seventhly*, But to say no more to this, I would in a friendly way caution Mr. *Danvers*, to take heed what he affirms, or speaks upon this account, I mean concerning us, and this sacred Institution of the Lord Jesus Christ, since he seems so dark, and cloudy in his understanding, about those places of Holy Scripture, urged by us as the great warranty for our practise; If God hath hid (for reasons best known to himself) this truth of imposition of hands from his eyes, as he hath the holy Ordinance of Baptisme, from the *Independants* and other Godly Persons, it will be his wisdom to forbear such reflections; let him not be angry, least it being found to be a truth of God, and he consequently prove offended at Christ himself, who hath left this as well as Baptisme, amongst the rudiments, or beginning principles of his Doctrine; why should he be offended at us, for having an equal love, and respect to all the Commandements of the Lord Jesus? I would hope he hath reason to judge, 'tis from this ground we so earnestly contend with him upon this account.

*Eighly*. I cannot but marvel, that my Brother should call Laying on of hands a Doctrine, Command, or Tradition of Men, and render those who plead for it, or are in the practise thereof, to be guilty of adding to the words of God; and yet himself in the mean time can receive such into Communion at the Lords Table, who are in the practise of it, and do vindicate it to be a glorious appointment of the great God; what uncharitable thoughts doth he retain of his Brethren? and what guilt, upon this Consideration, doth he bring upon his own Soul.

But let me close this with one Cautionary word more; sith he knows the Sin is as great every way, to diminish from Gods word, as 'tis to alter, or add to it; let him take heed, least he be found guilty therein.

We have now traced Mr. D. quite thorow, and have but little more to do; in page 53. he labours to remove, or answer an Objection, that is brought against him from *Antiquity*; and since he hath fairly stated it, pray take it in his own words.

*As to the point of Antiquity, though 'tis granted the Ancients, and their Followers ever since, have erred not only in the subject, but in divers Circumstances, about this rite of Imposition of hands, yet in as much as there hath been all along such a witness born to the thing it self, it makes for its Apostolicallness, and confirms our practise therein. Now take his answer to it: It doth not appear (saith he) that such a witness hath been born all along*



thereunto for Mr. Baxter ingeniously acknowledgeth, that Justin Martyr, Irenæus, and others in those times, are silent about it, &c. And those Authorities that are pretended to assert the same in the first Centuries, have been proved to be spurious, and supposititious.

Secondly, That pretence of Ancient prescription, without the Word of God to warrant it, can never justify the Divine Authority of any practise.

We do fully agree with you (*viz.*) what ever may be urged from Antiquity, or is found in Ancient prescriptions concerning this, or any other practise, it signifies just nothing; provided the Word of God doth not witness to it: And truly we having such evident, and uncontrollable proof from Gods Word, to warrant, and establish this Precept, that we never judged it worth our while, to search into Authors concerning it; neither should we have cited any now, but that we have been put upon it by you: And as touching what you mention, concerning Mr. Baxters ingenious Confession, that Justin Martyr, and Irenæus, are both silent about it, signifies in my weak understanding very little; for first, we have nothing but Mr. Baxters say so for it, and it may be he hath overlooked some places of these Authors, or probably hath not met with all their works. Answer.

But Secondly, since their silence is all that is pretended, it can carry no great force with it; must we of necessity produce every one of the Ancients, as expressly bearing witness thereto,

or else is all nothing that is brought from Antiquity in the Case? we have mentioned several Antient Witnesses, and some of the Second, and Third Centuries, which are neither spurious, suppositious, stubborn Witnesses, nor Knights of the Post, though Mr. D. is pleased so to call them.

And now to draw towards a Conclusion, we must say again, in opposition to that which is mentioned in page 54. there is more clear precept, or word of Institution, for Imposition of hands on baptised Believers as such, then can be urged for Imposition of hands upon Church Officers, or for the observation of the first day of the week, and several other things.

I have  
ground to  
conclude  
Mr. D.  
looks upon  
it as his  
duty, to  
keep holy  
the first  
day of the  
week, as  
the Christians  
Sabbath.

But since we have answered already else where, what he insisteth on here, I am not willing to trouble the Reader further with matter of this nature.

We give Mr. D. no ground to say that (which with an uncharitable Spirit he doth) of us (*viz.*) *Reproach the wisdom of Christ, and slight the authority of the Holy Scriptures, as though we had not a sufficient direction therein, in all parts of Gods worship.* God forbid we should be guilty of such things; Rome, and others, may herein justly be charged, but our Souls witness, and testify against it as abominable assertions.

And that remarkable expression of Doctor Owens, as Mr. D. calls it, we can with all readiness, and in the simplicity of our hearts close in with; and do judge it not unnecessary once more to recite it: (*viz.*) "*This then they who*  
*ho'd*"

“ *hold Communion with Christ* , are careful of  
 “ they will admit of nothing , practise nothing  
 “ in the worship of God , private or publick ,  
 “ but they have his warrant for : for unle’s it  
 “ comes in his name , with thus saith the Lord  
 “ *Jesus* , they will not hear an Angel from Hea-  
 “ ven , they know the Apostles themselves, were  
 “ to teach the Saints only what Christ com-  
 “ manded them.

The Doctors rule is ever to be followed , the  
 Lord open his own eyes; for how doth this clearly  
 overthrow all his Arguments for his Babes Bap-  
 tisme , &c. But what injury doth it do us , who  
 can say , Thus saith the Lord *Jesus* ? ’tis left on  
 record amongst the first Principles , or Rudi-  
 ments of his Doctrine ; ’tis a Command of God ,  
 if the Oracles of God be his Command , *Heb* 5.  
 12. which sure none will deny ; sith the A-  
 postle *Paul* , and *Stephen* ( a Man full of the Holy  
 Spirit ) affirms them so to be ; and doth Mr. D.  
 believe what the Doctor saith (*viz* ) that the  
 Apostles were to teach the Saints nothing , but  
 what Christ commanded them , and that they  
 were obedient , and faithful to their Lord, and  
 Master therein ; Surely then he may see a Di-  
 vine Institution for this practise ; for was it not  
 taught to the *Hebrew Church* , *Hebr.* 5. 12.  
 And did not *Peter* , and *John* teach it to the  
 Saints at *Samaria* ? and *Paul* to the Disciples at  
*Ephesus* , and to *Timothy* ? yea, and made them  
 obedient thereto.

“ *If Laying on of hands were not an Ordinance of*  
 “ *God* , and of Divine Institution (saith Mr. Black-  
 “ wood An-  
 “ notat. on  
 “ wood)

Matthew "wood) then the Apostles in the administration  
 pag. 690. " thereof, had practised will-worship: Nay, which  
 " is more, had left a rule of will worship unto us;  
 " Heb. 6. 1. But 'tis absurd to think, that the  
 " Apostle would do either of these; therefore Lay-  
 " ing on of hands upon Baptised Persons, is an Apo-  
 " stolical Institution.

Far be it from us, or any sincere Christian,  
 to harbour any such uncharitable thoughts of the  
 blessed Apostles (*viz.*) that they would do any  
 thing in Christs name without his warrant. If  
 any Man, saith *Paul*. think himself to be a Pro-  
 phet, or Spiritual, let him acknowledge that  
 1 Cor. 14. the things I write unto you, are the Comman-  
 37. dements of the Lord; compare this with *Rom.*  
 15. 18 For I will not dare to speak of any of  
 those things, which Christ hath not wrought  
 by me, to make the Gentiles obedient, by  
 word, or deed.

CHAP. VIII.

*Containing a few Motives, or Arguments, provoking, and encouraging the Saints in their obedience, to the Holy Ordinance of Imposition of hands.*

**B**Efore I conclude, I judge it not unnecessary to offer two, or three Motives, to stir up unto obedience the hearts of such, that desire to be found sincere followers of the Lord Jesus Christ, and of the primitive Saints, and to walk in all the Commandements of the Lord blamelessly; and to consider, whether they do not lye short of their duty, and priviledge, whilst they are found in the omission, or neglect of this precious (though despised) Ordinance of Imposition of hands.

Brethren, Consider that you have the holy Pattern, or Example of the precious Saints of old, to stir you up, to make a diligent search in the Book of the Law of God, to find out whatsoever his mind, and will may be concerning you: And how glad were the Children of Israel, when upon enquiry they found out that long neglected Ordinance, of sitting in Booths in the Feast of Tabernacles; they did not then contend against it, or raise up Objections, saying it hath not been done for many years: Samuel. David, Hezekiah, and good Josiah, practised no such thing, who had glorious light, and

Motive 1.

8. 14, 15, 16, 17.

and were very great Reformers in their days: And we have no immediate Vision, or Miraculous appearance of God, to revive this Institution.

We find nothing of this nature stumb'led them, but as they found it written they set about the work, and ~~there~~ was great joy, They were not like many Souls in our days, what Objections do they make against Baptism, and Laying on of hands? and such, and such eminent Men (say they) see it not, practise it not; 'tis not an Institution of Jesus Christ; if it were, doubtless Mr. such a one (a learned Minister, and Brother, such a one would be for it as well as any: they are Men of greater light, and greater understanding than you, &c. 'Tis no marvel, they are thus beclouded, whilst their eyes are fixt on Men in this nature; and instead of walking by the perfect light of Gods Word, they walk by the light of those that are so imperfect, and subject to go astray.

Motive 2. Consider that by an universal obedience to Jesus Christ, you will approve your selves to be his Disciples indeed, and to be part of the Remnant of the Womens Seed, *Rev. 12. 17.* Yea hereby you will enter also into strong, and sweet bands of Alliance, and lasting friendship with the Lord Jesus: You are my Friends (saith he) *Joh. 15. 14* if you do whatsoever I command you; This also will add boldness to the Saints. Then I shall not be ashamed (saith *Davia*) when I have a respect to all thy Commandements.

Motive 3. Let the Consideration of the nature of the Ordinance



inance it self, move you to consider your great fault, and ne leſt herein; 'tis one of the beginning Principles of Christs Doctrine, as you desire that the Church, which you have given up your selves, to walk in the order of the Gospel with, being knit, and fitly framed together, may grow into a Holy Temple in the Lord: Be ſure ſee there is no defect in the foundation, take heed it wants not one principle Pillar; and let none presume to ſpeak ſlightly of this Inſtitution, leaſt he provoke Jeſus Chriſt thereby; did he command any thing in vain? and by the ſame Argument alſo, you adventure to caſt off, or diſallow of this Principle; another may do ſo by Baptiſme, and conſequently by all the reſt; and ſo in time Gods Spiritual Houſe may be made like unto the literal Temple, (*viz.* not have one ſtone leſt upon another, which will not be thrown down.

Conſider that thoſe bleſſed, and glorious pro-Motive 4.  
miſes, which God hath made of giving the Comforter, the Spirit of truth, ~~which the~~  
~~Meſſia cannot receive~~; 'tis entayled to the obedient Soul, if we will have the bleſſing, we muſt be found in our duty; and how hath God crowned this ſervice, as hath been ſhewed with wonderful manifeſtations thereof; Nay, and conſider what meaſure ſoever God hath been pleaſed to give thee of his Spirit, by waiting upon him in the uſe of other Ordinances; yet this Ordinance of Impoſition of hands, Chriſt hath appointed as the ~~Ministry~~ thereof (to bap-

baptised Believers as such; ) to every particular Institution, there is some special, and peculiar blessing annexed, and 'tis ordained as Gods ordinary way for the procuring, or conveyance of it; as I might largely shew, in respect of preaching the Word, Baptisme, the Lords Supper, Church Censures, &c. and the like also in this Laying on of hands; and though God is not tyed to this, or that Ordinance, yet he hath tyed us to the exact observation of them; He may anticipate his own order, and give us the Mercy promised (in part) in some other way, and yet ought not we to neglect, or slight our duty, according to the direction of his Word.

Because I have obtained Faith in some other way, then Gods usual, or common way, for the begetting of it, shall I not therefore hear the Word preached, for the further infusing, and increasing of it in my heart? Again because I have remission of Sins, and other blessings, promised in Baptisme, before Baptised, shall I reject that Ordinance? Sure I am, *Cornelius* did not do so. And again, I Spiritually, and by Faith do feed on Jesus Christ, and receive his flesh which is meat indeed, and his Blood which is drink indeed, shall I therefore refuse the Ordinance of the Lords Supper, which is appointed as the Ministry of his Body, and Blood, God forbid! Even so in like manner, let none neglect this appointment, notwithstanding whatsoever gift, or measure of the Holy Spirit they have received, since it hath pleased the wisdom of God to di-

Acts 10.  
45, 47.

direct unto it, and hath left it in his House as a perpetual Ministration; destroy it not, for a blessing is in it.

*Firstly*, Consider the great need thou hast of the Holy Spirit, yea and of a further increase thereof; though I should grant thou hast received it a ready; for without it none can savingly believe, nor call Jesus Lord.) Yet there is a further promise made unto thee, as thou art a believer in Jesus Christ: and what can a poor Saint do without the Spirit? what Temptations dost thou meet with, what Lusts and Corruptions still hast thou to mortify? and what outward Tribulations art thou (who takest upon thee the profession of the Gospel) exposed unto? Oh! therefore make use of all means, and particularly this which God enjoins upon thee, that so thou mayst obtain some further measure, and increase of the Spirit of God.

*Lastly*, Consider the excellent and unspeakable worth and usefulness of the Holy Spirit; O what Spiritual profit, and advantage do the Saints of God receive hereby.

*First*. 'Tis the Holy Spirit that *Enlightens the eyes of our understandings*, we cannot see afar off, without our eyes are anointed with this *Eye salve*; and O what beauty do we hereby see and behold in Jesus Christ! how are our Souls taken with invisible objects! and what an empty and nothing World is this! when we look through the Prospect Glass of the Spirit of God upon it.

*Secondly*, 'Tis the Holy Spirit that revives and quickens us, and makes us lively in the Paths of Righte-

Joh. 6.63.  
Col. 2.13.

110 *Darkness, and Confusion vanquish'd,*  
*Righteousness*

*Thirdly,* 'Tis the Spirit that leads us in the way  
 Rom. 8. 14. *we should walk,* yea and makes them *Paths of peace*  
 Pro. 3. 17. *and pleasantness unto our Souls* 'tis he that *guides*  
 Joh. 14. 26 *us into all truth, and brings Christs words to our*  
*remembrance.*

*Fourthly,* 'Tis the Holy Spirit that comforts  
 Joh. 14. 16 *us when we are cast down,* 'tis from hence we  
 26. *receive all Heavenly Consolation.*

*Fifthly,* 'Tis the Holy Spirit that makes us  
 Heb. 4. 2. *profit under the Word and means of Grace,* 'tis  
 1 Cor. 3. *that which maketh our Souls to grow and flourish*  
 6. *in the Courts of the Lords House.*

*Sixthly,* 'Tis the Spirit that helps us to pray,  
*helps our infirmities, and teacheth us what to pray*  
 Rom. 8. 26 *for, and gives us access as the Throne of Grace;*  
*yea makes Intercession for us, with groanings that*  
*cannot be uttered.*

*Sevensly,* 'Tis by the Spirit we cry, *Abba Fa-*  
 Rom. 8. *ther,* 'tis that *which bears witness with our Spirits,*  
 15. 16. *that we are the Children of God.*

*Eighthly,* 'Tis by the Ho'y Spirit we mortify the  
 Rom. 15. *Deeds of the body;* 'tis by that we live and stand,  
 16. *and are Confirmed in Christ Jesus and sanctified*  
 Gal. 5. 22. *throughout.*

*Ninichly,* 'Tis from the Holy Spirit that all hea-  
 1 Cor. 12. *venly Grace and spiritual Gifts do flow;* 'tis he  
 5. 8. 9. *that divides to every man severally as he will.*

*Tenthly,* 'Tis the Holy Spirit which is the *Ear-*  
 Eph. 1. 10. *nest of our Inheritance,* and that which gives an  
 14. *Assurance of the Purchased Possession unto our*  
*Souls.*

*Eleventhly,* 'Tis the Holy Spirit by which we are  
 Eph. 1. 13. *sealed*

sealed to the day of Redemption.

*Twelfthly,* 'Tis by the Spirit that we are made strong, and are enabled to overcome all Enemies, and shall be helped to Triumph over Death: 'tis by the Spirit we know when our earthly House is dissolved we have a *building of God, a house not made with hands, Eternal in the Heavens.* These things considered, let none blame us that we so earnestly Contend for the Ho'y O dinance of Prayer with Imposition of Hands, in which God hath promised, and so sweetly communicated, as through a Conduit Pipe. such blessed Water of Life unto our Souls. Shall it not trouble our Spirits, when Persons co labour to take away the Childrens Bread from them, or sp' ll any of their sweet and Heavenly Milk upon the ground?

Col. 1. 11.  
2 Cor. 5. 1.  
1 Cor. 15  
55. 57.

Acts 8. 17.  
Joh. 7. 38.  
39  
Heb. 5. 12.

## CHAP. IX.

*In answer, and opposition unto the Conclusion of  
Mr. Danvers Book.*

Mr. Danvers Conclusion.

**T**HUS you have had a candid Account of the rise, growth, and progress, of this rite of Confirmation, or Laying on of hands, from the beginning to this day, (amongst all that have owned it) with the Authorities upon which it hath been found, and imposed; together with a genuine Examination of the grounds, and reasons each party have given to justify the same: And may we not upon these whole, fairly come to the following Conclusions; viz.

*The Conclusion of this  
Treatise, in opposition  
to his.*

**R**EADER, Thou hast had a faithful, and impartial Account of the rise, growth, & progress, of this holy, though contemned, Ordinance of Imposition of hands, from the beginning of the Gospel Ministration to this day; and how asserted amongst many Perswasions, with the Authorities upon which it hath been enjoined; together with the grounds given by Ancient, & Modern Writers, to justify it: And from the whole we also may come to these following Conclusions; (viz.)

First,



First, That there doth not appear to be the least Scripture precept, or practice for any such Ordinance of Confirmation, or an imposing of hands upon all the baptized before they break bread, or are admitted into Church communion.

2dly. That the instances produced to prove it an Apostolical Tradition are impious lies and forgeries.

3dly. That the authorities by which it hath been heretofore enjoined, were nothing but Anti-christian Canons and decrees.

4thly. That the most eminent witnesses and Confessors that opposed the Anti-christian usurpations, and innovations have all along witnessed against, and impugned this of confirmation (viz) the Novatians, Dona-

First, That there doth appear to be full and ample precept and practice from the Scripture for this Ordinance of imposition of hands upon all baptized Believers as such, before admitted unto the Lords Table.

2dly. That the instances produced to prove it, an Apostolical Tradition or Institution are the pious sayings, and written verities of Christs Disciples.

3dly. That the authorities by which it was at first enjoined were none else save great Jehovah, Father, Son, and Holy Spirit.

4thly. That many eminent Writers both antient and of latter times, have born their witness for it.

All which are worthy to be minded and is also commended

H

rists,

tists, Waldenses, Greek Churches, Wickliffians, &c.

All which are worthy the serious consideration of all sober and judicious Christians, and are especially recommended to them, who having rejected Infants and imbraced believers, & baptism do yet cleave to this practice with the following observations, viz.

First, That it is most manifest that these Popes Counsels, and Fathers that have enjoined and imposed Infants sprinkling for a Sacrament, or an ordinance of Christ have enjoined this also as such.

2dly. That the principal arguments that have been pretended for the one have been urged and pleaded for the other also, (viz.) Apostolical Tradition and pretended inferences and conse-

to the consideration of those who having rejected Infants, and imbraced believers Baptism, yet do oppose this principle that is of the same nature with it, and annexed to it with these following ~~Observations~~ observations

First, That it is most manifest that those Popes Counsels, and Fathers, that have corrupted, polluted, and changed the holy Ordinance of Baptism, and the Lords Supper did also change, alter, and corrupt this of imposition of Hands.

2dly. That though the principle Arguments that the Church of Rome, and others who have drunk of the Whores cup do bring to defend the rite called confirmation, is humane Tradition, and far fetched consequences, from

quences,

quences from Scripture.

3dly. That the famous Churches and confessors, that have opposed Infants sprinkling as superstitious; Popish and Anti-christian have upon the same account opposed this also.

4thly. That it doth not appear that any baptized Church or People, did ever in any Age or Country own such a principle, or practice to this day, except some in this Nation in these late times.

the Scripture, yet there is plain Scripture-proof for the holy Institution of Imposition of hands upon baptized Believers.

3dly. That many godly persons in several ages have opposed and rejected Popish laying on of hands upon the same account that we reject Popish baptism, and not otherwise.

4thly. That it doth not appear that any baptized Church in any Nation or Countrey, have denied imposition of hands upon believers Baptized, as such to be an Institution of Jesus Christ, nor ever writ against it, as some in this Nation have done, (no ways for their credit nor honour of the Gospel.)

These things being so it may be inquired what ground and reason our

brethren in this Nation  
had at first, or have to  
this day to deny and  
oppose this Holy and  
Divine Institution and  
appointment of the  
Lord Jesus Christ.

Mr. D. saith, It may well be enquired if this  
be so novel a thing amongst the Baptists, how  
came those in this Country so to receive and  
practice it as hath been asserted.

*Ans.* May it not as well be inquired how so  
novel a thing as the dipping Believers in Water,  
(as the Church of *Rome*, and *England*, nay *Pres-*  
*biterians* and some of the *Independants* say it is)  
came in this Count y to be received and practiced  
contrary to almost all Countreyes whether Latine  
or Greek Churches, &c, Since 'tis manifest that  
the dipping believers is as novel almost, it being  
practiced but few years before imposition of  
hands was received in this Nation.

But if he would be informed how this novel  
thing as he calls it (though of more then sixteen  
hundred years standing) came to be received and  
practiced in *England*. I must tell him, it come  
to pass through the glorious light of the Gospel  
that God in his infinite grace hath afforded to this  
Nation,

Nation, which he has not done in such a glorious manner to many besides it : God gradually discovers himself and the blessed ordinances, and order of his house among us. And is this a good Argument or exception against this appointment, because the holy and primitive use and practice of it has but of late times been found out amongst us in this Country, sure I am this he must reject, or he will hurt himself in other cases, alas we are yet but a coming out of *Babylon*.

And now as touching the Narrative he gives of one Mr. *Cornwell* (a greater asserter of laying on of hands (as he calls him) and of his Preaching in the *Spittle* in *Bishopsgate-street*, *London*, 1646. from *Heb. 6. 1, 2.* from whence he did infer (as he *This Mr. D.* says) *that those that were not under this principle, would make were not Babes in Christ, nor had communion with the world be- God, &c.*) I am not able to speak to the transacti- *lieve was the* ons or management of those affairs, nor is Mr. *very first* D. himself upon his own knowledge, 'tis evident *rise or begin-* by his writing, he makes report of it as he recei- *ning of this* ved it from another Person, and some things as *practice in* touching matter of fact, which he asserts (I am *this Nation.* informed by one that was also an eye and ear witness) is true, and some things false. However it was, I shall leave it to such whom it more especially concerns, who happily as occasion may serve hereafter, may speak particularly to it.

But should we grant what he says to be true,

which that Brother, or Brethren he mentions did speak, act, or write in the case, yet it seems strange, that Mr. D. should be so disingenuous and censorious, as to charge all the Brethren and Congregations that are under Imposition of hands with the human frailties, and unwarrantable severity of those persons, since so many Brethren and Churches were not privy to it, no, nor are of the same opinion (if all that is said of them be true) Besides he is the more to be blamed because he seems to take it for granted that, that which he speaks concerning Mr. Cornwell, and of that Meeting was the beginning of the practice of imposition of hands in this Nation (and as if there was no Church nor Brethren under the practice of it before that time, from whom others might receive or come under the practice thereof, but that all Churches must needs receive it from that particular Person, or People he cites) which is utterly denied, for there was more then one Church before that time in the practice of it: Nay; and as I am informed by an eminent Brother, who had a full knowledge of that business those very people who at that time separated (from such of their Brethren, who were hardened and believed not but spake evil of this appointment before the Multitude, saying it was a doctrine of Devils, &c) shortly after joyned themselves with a Congregation in *London*, that were before them in the practice thereof and one with a Congregation meeting at *Appington* in *Kent*.

But



But to proceed presuppose about the time water Baptism or dipping Believers, was first set on foot or brought in these latter times into this Nation, that some people who walked with an *Independent* Congregation should be convinced of their duty in baptism, and through weakness, and an over heated zeal should act irregularly in their separation from the people they were in communion with, would you judge it fair for a Man to charge all baptized Christians and Congregations after this manner, viz. *The principle, namely Baptism is founded in gross ignorance, and again the principle appears not more erroneous then the practice of it, corrupt and vicious, viz. to make a separation from the Church upon it, which are your own words, upon the account of the actings of those particular brethren you mention about imposition of hands.*

Sir we are sensible 'tis possible for good Men to err in an uncharitable & rash censuring of others, or else what should we say of our opponent, and further I am willing to let you know I am not of that mind (nor none amongst us that I know of) to think all such, who through ignorance lye short of their duty concerning imposition of hands, are not babes in Christ, nor have communion with God; we utterly disown such conclusions, to think that adoption, and communion with God depends upon any external act done, Men may Idolize Ordinances; and lay greater stress upon them then they ought, but I need not tell you there are two extreams in the World, and if our

brethren have erred on the one hand, certain I am you have erred on the other, for if they lay too great a stress upon it, you on the contrary hand tread upon it despise and contemn it, & though we readily grant that adoption and communion with God, doth not depend upon any external act done, yet doth Evangelical obedience in a Scripture sense demonstrate our Son-ship, and that we have an interest in the Lord Jesus. *He that hath my commandments and keepeth them he it is that loveth me, &c.* John 14. 21. And again, *if any man loveth me he will keep my words*, ver. 22. 23. And hereby we know, that we know him, if we keep his commandments, and he that saith I know him and keepeth not his commandments, is a liar, and the truth is not in him, 1 John 2. 3. 4. But finally I find you still a crying out against your brethren for their unnatural and undue separation (as you call it.)

*Ans.* I demand of you since you are so exceedingly troubled, and make such ado about separation, whether no separation is lawful, have not you and others formerly affirmed, and in Print labour'd to prove that separation was no Schism, and have not you separated from your brethren, and do you not vindicate separation upon the account of baptism, in a late Treatise in answer to Mr. Wills (which we minded before). If some separation may have Gods warrant for it, this may, for any thing that you, or any other have said

said to disprove it, for that seperation upon the account of this holy institution has been asserted lawful in Print by Mr. *Griffith*, Mr. *Rider* and others you can't be ignorant, which you nor none else have ever yet refuted.

But as concerning this undue seperation (so termed) you say you hear some of eminency have lately had their convictions as to plead reformation therein with their brethren, who you mean I know not, but sad it is, that men should decline in their testimony, and make a fundamental principle of Christs doctrine: yea, that which in their own understandings is so little better then a meer nullity. Sure I am what such do with one hand, they undo with another, and I expect to hear of their stepping one step lower, ere it be long, for I perceive were the bounds of their Communion wil in a short time center, if they recover not them selves from whence they are fallen. But truly I am satisfied the day is near when light shall so break forth, that all the darkness and error of such bitter opposition against an ordinance of the Lord Jesus, shall be totally vanquished, and the earth shall be so enlightned with the glory of God and truth so break forth out of obscurity, that division, and all discord shall cease, that we shall all serve the Lord with one consent, which is the breathings and longings of our Souls, however we may be represented and censured by our brethren.

P O S T.



# Postscript.

**I**F Mr. *Danvers* or others should look upon themselves concerned to make further reply to what has been said in the defence and vindication of this Ordinance, it is desired that he would make it part of his business to answer those other Books formerly written upon the same account in the proof hereof, or else we shall judge he does scarce the tenth part of his work. But we hope he, and they will be better advis'd, all circumstances considered.

ERRATA.

## ERRATA

**R**Eader, by reason the Authors occasions would not permit him to attend the Press, there has many faults escaped, some of which tend to the spoiling of the sense as also many stops are misplaced, which as thou meetest with them, thou art desired to amend with thy Pen, some of them are here marked.

Page 4. line 33. for proved read proceed, p. 11. l. 29. for the r. my, p. 12. l. 5. add to all, p. 13. l. 10. for to r. see, p. 21. l. 14. for imitating r. imitation, p. 28. l. 31. blot out (the) l. 33. blot out (the) p. 33. l. 5. for sure r. save p. 37. r. this only as the chief thing, p. 44. l. 15. for it is r. is it, p. 43. l. 30. blot out (to) p. 66. l. 7. blot out (and) p. 65. in the Margent for meer r. meet, p. 68. l. 29 for somm r. sum, p. 70. l. 22. for sound r. found, p. 76. l. 11. for very r. the, p. 81. l. 9. r. slight it, p. 85. l. 2. for infinite r. infinitely, p. 89. l. 13. for wresters r. wrest, p. 89. l. 15. for understands r. understandings, p. 103. l. 4. add but (what) they p. 108. l. 8. r. in this (of laying on of hands)

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